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REPORT

ON

PUBLIC INSTRUCTION

IN

BRITISH BURMA

FOR

The year 1872-73.

Rangoon:

PRINTED AT THE GOVERNMENT PRESS.

1873.

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RESOLUTION

ON THE

REPORT ON PUBLIC INSTRUCTION

IN

BRITISH BURMA,

FOR THE YEAR 1872-73.

Extract from the Proceedings of the Chief Commissioner, British Burma, in the General Department,—dated Rangoon, the 30th October 1873.

READ—

Report on Public Instruction in British Burma for the year 1872-73.

RESOLUTION.—The Report of the Officiating Director of Public Instruction contains fresh proof of the earnestness and zeal with which he has, during his incumbency, administered his department. As regards actual results, the report shows no great progress, for throughout the year the whole system of State education in Burma was in a state of transition, and, as it is only within the last few weeks that the Government of India has accorded its final sanction to the scheme for a High School at Rangoon, and as the school cannot be erected and set to work for many months to come, even the current year will not show any great result. In the letter of the 28th March 1873, forwarding the detailed proposals for giving effect to the scheme contained in the resolution on the Report of Education for 1871-72, it was pointed out that that scheme brings the whole educational policy into harmony, and will be the finishing stage of an educational system now being introduced, which will reach from the lowest Village school or Monastery Primary school, through Cess, Vernacular, Government District schools and Aided schools, up to the High School, with its quasi-collegiate classes and special professional training. It will be understood from this why it was not considered expedient to push on too rapidly the subsidiary arrangements for the lower schools until it was known whether the general principles of the scheme, culminating in the High School, had the approval of the Supreme Government. Much, however, as will be shown hereafter, has been done, though not in time to

State education in Burma in a state of transition, therefore last year's report shows no great progress as regards actual results.

find place in the report for 1872-73, which is intended to show the actual working of the department for the year.

Number of schools and pupils in the province.

2. Of schools under the immediate supervision of the Educational Department, there were 29, with 2,817 pupils. Of these, seven were Government schools, with 519 pupils; 14 were Missionary schools, with 1,677 pupils; and eight were other Private schools, with 621 pupils. But, as pointed out by the Director, these figures give a very inadequate conception of the amount of educational work going on in the province, for there were no less than 192 Missionary Primary schools, educating about 4,777 scholars, male and female, and 4,350 Indigenous schools, educating about 49,100 boys and girls. These figures, however, are only an approximate estimate, as we have no means at present of ascertaining quite accurately the number of the schools and their scholars independent of State aid: of these, about 4,000 were Monastic schools, educating 44,000 males, and 350 secular mixed schools, educating about 3,850 boys and 1,250 girls. In addition to these, there were 18 Independent schools, educating 845 students, male and female. The number of scholars in the Government and Aided schools during the year increased by 361.

Expenditure by the Educational Department during the year.

3. The total expenditure by the Educational Department during the year was Rs. 1,15,695-11-10, and the private expenditure is estimated at Rs. 61,814-9-9, though this is of course exclusive of the Indigenous schools, in which education is either given gratis or in payment of small fees in kind.

Inspections during the year, and appointment of Inspector of Schools sanctioned.

4. The work of inspection seems to have been assiduously carried on by Mr. Nesfield during the year. He visited nine districts out of the thirteen, and some of the schools were visited more than once. The want of an Inspector of Schools to assist the Director in the important duty of inspection has been noticed in the reports for some years past: the want of such an officer has no doubt been one of the great drawbacks to the development of the educational system in Burma. An Inspector of Schools has now been sanctioned by the Supreme Government, and the Director will thus be relieved of much detailed work which has hitherto been thrown on him, and the two Inspecting Officers will be able to exercise a far closer supervision over the schools in the districts than they have hitherto been able to do. Mr. Aldridge,

who was appointed one of the Examiners of Indigenous Schools during the year, was deputed, as a provisional arrangement, to inspect the schools at Shwè-gyeen and Toungoo. For the Indigenous schools, five Examiners have now been employed, and have visited a great number of schools, though chiefly since the close of the year under review.

New rules issued for regulating the proceedings of Local Committees.

5. New rules were issued during the year for regulating the proceedings of Local Committees. These Committees no doubt have it in their power to do much to promote education in their districts, and they have local knowledge and local influence which the departmental officers can never acquire; but at the same time, too much work must not be thrown on them, for the leading members of the Local Committees are nearly always officers already overburdened with work. The Chief Commissioner notices with pleasure the acknowledgments made by the Officiating Director of the assistance which he received from the Committees, and has himself had opportunities of observing the deep interest taken in the efficiency of these schools by some of the Local Committees, especially by that of Akyab.

Rules for the examination of officers of the Education Department in the Burmese language.

6. The rules for the examination of the graded and ungraded officers of the department in the language of the province should result in a great increase in their efficiency. It is impossible that the work of inspection and instruction can properly be carried on without a knowledge of the language.

Success of the scheme for the examination of Monastery and Lay schools.

7. The scheme for bringing the Indigenous schools of the country into indirect connection with Government, by appointing examiners to visit such of the Monastery and Lay schools as they shall be invited to visit by the Hpoongyees and teachers, was discussed in last year's report, and the resolution thereon. The scheme was only partially introduced as an experiment in some selected districts during the year under review. The instructions to the examiners are extracted in paragraph 32 of the Director's report. The two Burmese examiners met with promise of great success on their first tour. The Akyab examiner did not succeed, for reasons explained in the report. Two other examiners have now been appointed, and the system is at work in the Rangoon, Henzada, Prome, Amherst, and Akyab Districts. The Chief Commissioner has had an opportunity lately of consult-

ing with several of these examiners, and they appear to think that the scheme is an undoubted success. Both Monastery and Lay schools show an eager desire in many parts of the country to be examined; a great many children have been examined, and many have received prizes for passing the lower standard, including some girls. The examiners say that a great deal of interest is taken in the scheme by the Monastery and Lay teachers; and that it will certainly have the effect of raising their standard of education. To make the scheme complete, it is necessary that some means should be devised of rewarding the teachers, as well as the pupils. As the result of the inquiries made during his tour, the Chief Commissioner recorded a minute observing how in his opinion this should be done as regarded the Lay Primary schools, and in his present report, paragraphs 212 and 213, the Director suggests some means of rewarding the Hpoongyee, which no doubt are worthy of adoption if it is found that they can be practically carried out. It will be seen that, as the result of their enquiries on this subject, the Chief Commissioner and the Director have arrived at almost the same conclusion as to the necessity of introducing some system of paying and rewarding teachers by results:—

Necessity of introducing some system of paying and rewarding teachers by results.

"2. I visited several of the Lay schools, and found some of them "really very promising—they had been examined by the Deputy Inspec- "tors, and prizes had been awarded to both boys and girls; the teachers "were very anxious to come up to the Government standard, and also to "come more directly under Government control. Some of them have as "many as 40 and 50 children, boys and girls. These schools seem to "be becoming more popular than the Monastery schools. Many of the "people complained that in these degenerate days the Hpoongyees in the "towns did not take pains with their children, but made them occupy all "their time in performing domestic offices and waiting on the priests. It "seems very expedient to assist these Lay schools; for the teachers are "anxious to teach up to our standard. They at present all get some sort of "payment in kind, and I understand would very gladly commute this for "a fixed payment, even at the largest schools, of Rs. 10 to Rs. 15 a month. "It appears to me, then, that in addition to rewarding the children as we "do in the Monastery schools by money prizes, a scheme should be drawn "out for paying these lay teachers by results. Nothing should be done in "the way of substituting State pay for the people's contribution; but the "small earnings they now receive should be supplemented by a payment "for every child in the school who can pass the lower standard lately "prescribed, and a higher payment for those who can pass the upper "standard. In addition to this, when the number of scholars exceeds 50, "a building grant should be made for a village school-room; when it "exceeds 100, a higher grant for a better class of school-room, which

"should be placed under the charge of a committee of elders. These "schools need not be expensive buildings: mat walls and a thatched roof "will answer all purposes for some time to come. Such a school-house as "that at Tavoy would suit admirably, and should only cost a very small "sum. As the schools become firmly established, a building of the style "of a large zayat might be substituted.

"3. I shall be glad if the Director of Public Instruction will consult "Local Committees of Public Instruction on this subject as soon as possi- "ble, and draw up the details of a scheme. I should like him also to as- "certain whether some of the younger of the village teachers might not be "induced to come for a year, or six months even, to attend an adult normal "class at the Rangoon Training School, or, failing this, whether such a "class might not be opened by the head masters of some of the District "Schools. I am informed that if during tuition they were given a stipend "of Rs. 10 a month, many would volunteer; but only candidates recom- "mended by the Deputy Commissioners should be accepted, as the object "is to secure men having influence and standing in the villages, so as to "ensure their obtaining the confidence of the villagers on their return.

* * * *

"5. I should be glad also to have a scheme prepared for scholarships "for selected boys from the Monastery and Lay schools which would "enable them to reside and be educated either at the District School or at "the middle class of the College. As these boys would pay no fees, all "that would be required would be a sufficient sum to pay for their books "and boarding. If it was found that many boys came up to the scholar- "ship standard, it would be necessary to have special boarding-houses "for them. At present the standard should not be too low, and the num- "ber for each circle should be limited. Pending arrangements for board- "ing-houses, the scholarship-holders might be boarded with respectable "residents of the town. Girls obtaining scholarships, whose parents "were willing to send them, might be sent to the Rangoon Girls' School."

First instruction in the Middle schools should be given through their own vernacular.

8. Of the propriety of endeavouring to give first instruction in the Middle schools through their own vernacular, as suggested in Section V of the report, there can be no doubt. In teaching boys though the medium of a foreign language, they have two difficulties to contend with,—they have not only to strive to understand the subject which is taught them, but they have also to endeavour to understand the language in which the instruction is being conveyed, and of course this is often very imperfectly done.

No increase in number of Government schools, but it is hoped that the tone of these schools has much improved under the new masters.

9. The Government schools have not increased in number during the year. There were only six schools, with 455 scholars. There is reason, however, to hope that the whole tone of the schools has much improved since the arrival of the new masters. The Akyab School, under Mr. Gray, has

made great progress, and the number of pupils has increased from 97 in October 1871, when Mr. Gray joined, to 201 at the close of the year 1872-73. The Local Committee and residents of Akyab take a great deal of interest in the school, and education has made greater advances for many years past at Akyab than in other parts of British Burma. The Moulmein School has much improved since Mr. Adams joined it. There has been a falling-off in the number of pupils on the roll, through greater stringency in the matter of attendance; but even with this large falling-off in the nominal pupils, the daily average attendance has increased from 64 to 68. The cost to Government of each pupil has increased everywhere except at Akyab, where the average has been kept down by the large increase of numbers. The cost at Moulmein has very much increased, but this is a natural consequence of the entire reorganization of the school. At present there is a large Aided school, taught by a Burman master, which has all the old pupils of the late S. P. G. School. When the new school-house is completed this will be amalgamated with the Government school.

Aided schools are generally well spoken of by the Director.

10. The Aided schools are generally well spoken of by the Director. They are not as a rule very ambitious, but seem to succeed fairly, while some of them are really very good. It is gratifying to see that the Town School at Moulmein has maintained its reputation. The Director says, "I have not seen a school in the East in which the subjects studied are more thoroughly mastered and understood by the pupils." The services of Mr. Gilbert, the Head Master of this school, have been secured for the appointment of Principal of the Government High School at Rangoon, which is now about to be erected.

High school sanctioned by the Supreme Government, and the buildings will be commenced at once.

11. The observations of the Director on the subject of the High School do not seem to call for any special remarks. The whole subject has lately been very fully discussed, and the correspondence, concluding with the sanction of the Supreme Government to the scheme, has been made public. An admirable site for the school has been prepared, the plans and estimates of the building have been approved, and the work of construction will be taken in hand at once. The Director discusses at some length the question of local and University standards: it is quite out of the question to expect Burmese boys to attain anything like the standard of the Calcutta University for some years to come: a local

standard is therefore an inevitable necessity, but due importance will of course be given to the degrees of the Indian Universities in the selection of candidates for the public service; but, in point of fact, there is no one in Burma who has ever attempted to obtain such a degree. If the parents of any lads in Burma, for reasons of their own, desire that their sons should obtain that degree in preference to the local certificate, it is better that they should send them to the Calcutta University for the purpose of securing the education necessary for this end, than that the whole of the real education of the province should be thrown back for the sake of providing one or two show boys in the year. The Aided schools will of course be perfectly free to adopt whichever standard they prefer. It will be some time before the provincial schools will produce boys capable of passing the higher local standard described in para. 94 of the Director's report; but it is impossible to say when it might be expected that any number of boys would be able to pass the Calcutta University Entrance Examination; and if it were otherwise, those who had done so would not be so adapted for the requirements of the province as those who passed the local standard.

Great want of good assistant teachers of Anglo-Vernacular schools.

12. No doubt one of the great difficulties with which education has to contend with, as stated by Mr. Nesfield, is the want of good assistant teachers of Anglo-Vernacular schools; the new High School will, it is to be hoped, in time supply the want.

System of scholarships recommended by Director generally approved.

13. The recommendations of the Director in regard to scholarships have received general approval. They are open to the pupils of all schools, of every kind, and the proposal of the Director that they should take the form of free board and education at the High School seems a judicious one so far as Burmese pupils are concerned; and it is possible that it may be found necessary to have a European or Eurasian boarding-house in connection with that school, in which case the same system of scholarships could be followed in a modified form.

Female education has not made much progress during the year. Miss Haswell's school at Moulmein has largely developed.

14. *Female Schools.*—No great progress was made in the matter of female education during the year. The total number of girls at the Aided Female schools was 527, being 89 in excess of the number last year. But in addition to this, some 1,231 girls

are educated at the Village Mixed schools, and about 1,270 at the Karen Baptist Mission Primary schools, 117 in the Roman Catholic Mission schools, and 250 at the Baptist Mission Burmese mixed schools; in addition to this they have some Burmese girls' schools, the number of pupils in which is not stated. The school under Miss Haswell at Moulmein has largely developed during the year. The grant has been raised for her Morton Lane School from Rs. 600 to Rs. 1,200, on the understanding that Miss Haswell will add a Government normal class to her school if called upon to do so. A grant of Rs. 2,000 was made towards furnishing the excellent school-house, with its large dormitories, just erected by Miss Haswell, and Rs. 1,200 has been given towards opening some Primary schools under the general supervision of Miss Haswell. The school had 52 boarders and 15 day scholars, and the progress made by the children was very remarkable, and cannot fail to be very gratifying to Miss Haswell, who has devoted herself with singular energy to the cause of female education in Burma.

The school of the Rangoon Ladies' Association at Prome has made satisfactory progress during the year.

15. The school of the Rangoon Ladies' Association at Prome, under Miss Miller, has made very satisfactory progress during the year, and received a small grant, which is to be increased. The school is now more of a Burmese school than it was before, and the European and Eurasian class is a mere offshoot of the main school. At the schools of this Association 150 Burmese girls are now being educated.

Roman Catholic Girls' schools are doing much good.

16. The Roman Catholic Girls' schools are doing much good among the Europeans and Eurasians, and they have also good Burmese orphanages, which supply a great want. The Moulmein Church of England Orphanage is also well spoken of by the Director.

Government Girls' school for Burmese girls opened in Rangoon.

17. Since the close of the year an experiment has been made of opening a Government Girls' school for Burmese girls in Rangoon. It opened with about 35 girls, and has in a few months increased to 116. It is under Burmese mistresses, and a great deal of interest is taken in it by a Committee of Burmese ladies, and by many of the principal Burmese official and non-official residents in Rangoon. It is impossible, till it has been longer established, to say what real prospect there is of its ultimate success, but

it is a good beginning Several girls at the Mixed schools have passed the vernacular lower standard for Indigenous schools, and have received prizes,—indeed, they seem quicker and more attentive as a rule than the boys. In addition to this, it must be recollected that all the most respectable Burmese are having their girls taught at home to read and write.

18. As to the languages used in the schools of British Burma, the Director is right in supposing that it is the policy of the Government to foster vernacular education in such a way that the Burmese shall become the spoken vernacular of all the indigenous or semi-indigenous races inhabiting Burma. In the interests of the people themselves, especially of the Karens, this is desirable. No doubt there is some difficulty in the American Baptist Mission schools suddenly making a change, as their teachers know Karen, and not Burmese, and their books are Karen; but it seems to be admitted generally that it is well that the change should be gradually made.

Policy of Government is to foster vernacular education in such a way that the Burmese language shall become the spoken vernacular of all the indigenous or semi-indigenous races inhabiting Burma.

19. The Chief Commissioner concurs with the Director in his opinion that great importance is to be attached to the study of Pali. What has to be guarded against is, attaching to it undue importance at the expense of other subjects. A good deal was done during the year in the way of preparing vernacular school-books; but there appear to be doubts whether the books which have been prepared really meet our requirements: the subject is still under consideration. The great difficulty is to find men competent to write such books in the vernacular, who have sufficient time to give to the work. Some progress has been made in the preparation of maps. There is, no doubt, considerable difficulty in deciding how to spell Burmese names in the geographies and in the atlases. The principle suggested by Mr. Nesfield seems to be a sound one—namely, to spell the geographical names in Burmese in such a way that when pronounced they will give as nearly as possible the sound of the English names.

Great importance is to be attached to the study of Pali.

A good deal done towards preparing vernacular school-books.

20. The Chief Commissioner entirely agrees with Mr. Nesfield as to the unsuitableness of the English Readers and other school-books. It was lately made the subject of com-

Unsuitableness of the English readers and other school-books.

plaint by an intelligent Burman, "that children were taught "nothing but nonsense in our schools, and that, instead of "reading what is useful and moral, they were made to read "about things which they could not understand, and which "even to young Burman children seemed ridiculous." This statement is quite borne out by an examination of the Readers prepared by the Calcutta School-book Society, and said to be "suited to the capacity of Indian youth." The First Reader is full of absurd stories about Miss Rose and the furniture of her doll's house; Frank Pitt, who ate too much meat and pie; Jane Firth, whose teeth were wasted by eating sweetmeats, till at last she could not eat without the help of a scoop; and other equally ridiculous stories. The only attempt to adapt the book to the capacity of Indian youth is, by the insertion of two stories in which Ramdheen and Nobin Doss are made to do duty for the usual Frank and Rose.

Reader No. II is equally full of ridiculous stories about Rose, Frank, and ripe cherries, and "Mendaculus, who "was a youth of good parts and an amiable temper, but, by "keeping bad company, had contracted in an extreme degree "the odious and wicked habit of lying."

Reader No. III. is Æsop's Fables.

Reader No. IV is the least objectionable: it attempts to convey useful information about "Sir Thomas Moore," "the character of James Watt," "Mummy pits," and "Zenobia, Queen of Palmyra."

A glance at Reader No. V shows the following subjects:—"Sir John Sinclair;" "the Burial of the Minnisink;" "the Royal Exchange;" "Ode to the Passions." Taking this last extract alone, and setting aside the unsuitability of the other stories to children, who never heard of such a name as Frank, or of such things as cherries, or the Minnisink, or Sir John Sinclair, how can it be pretended that an ode is suited to the capacities of Indian youth which begins—

> When Music, heavenly maid! was young,
> While yet in early Greece she sung—
> The passions oft, to hear her shell,
> Thronged around her magic cell,
> Exulting, trembling, raging, fainting,—
> Possessed beyond the Muse's painting.

It is difficult to imagine how these lines could be adapted to the capacity of the mind of Indian youth by an Anglo-vernacular school-teacher. However, even if they are suited to Indian youth, it is quite certain that they are not to Burmans, to

whom all our Readers must appear mere gibberish. The whole subject is, however, now under the consideration of a Committee lately appointed for the purpose. It certainly seems extraordinary that, out of all the able masters in the service of Government, not one has found time to produce a really good set of School Readers. Such a Reader as that sketched by Mr. Nesfield (para. 161) would very suitably take the place of the Fifth Reader, and it ought not to take much trouble to compile it. The Director is now arranging for the preparation of a complete series of school-books adapted to the requirements of the province.

People's editions of the Burmese classics about to be published in a cheap form

21. One of the most important aids to the development of education in Burma is, no doubt, an improved vernacular literature; the subject is discussed in paragraphs 166—169 of Mr. Nesfield's report. It has been determined to bring out in a cheap form, people's editions of the Burmese classics. The duty of selecting the books to be printed, and of seeing them through the press, has been kindly undertaken by a Committee composed of the following gentlemen :—

The Right Revd. Bishop Bigandet
Major Duncan.
Lieut.-Col. H. A. Browne.
Mr. W. deC. Ireland.
The Director of Public Instruction
Mr. Sandys

Education Gazette.

The first book of the series will be shortly issued. The next step in this direction is the publication of a vernacular newspaper, to be called the *Education Gazette*, which will contain authentic intelligence and such other matter as is likely to be of real interest to the Burman mind. This *Gazette* has been sanctioned, and it is hoped that it will be commenced during the current year. The proposal of the Director to collect in the Museum all the best Burmese and Pali manuscripts which can be collected is a good one. District Officers will be asked to assist the Director in this, and possibly the Political Agent at Mandalay may obtain some valuable copies. If there appears to be any prospect of collecting any large number of such manuscripts, a room for them will be added to the Phayre Museum, and a learned Burmese scholar will be appointed to

Collection of Burmese and Pali manuscripts.

take charge of them. The necessity of collecting old treatises on Buddhist law has lately been urged on the Chief Commissioner by the Judicial Commissioner.

Satisfactory to find the officers of the department spoken of favourably by the Director

22. The Chief Commissioner is glad to observe the favourable tone in which the Director is able to speak generally of the officers serving under his department.

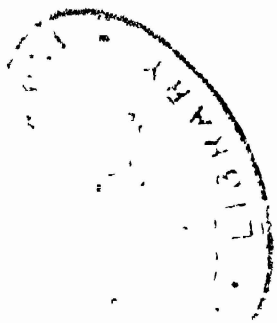
Proposals and suggestions in Part II can be more conveniently dealt with separately than in this resolution

23. Part II of the report relates to a number of new suggestions and proposals, which can be more conveniently dealt with separately than in a resolution on the report of the year's work.

By order of the Chief Commissioner,

H. T. DUNCAN, *Major,*

Officiating Secretary.



REPORT

ON

PUBLIC INSTRUCTION, BRITISH BURMA,

For the year 1872-73.

THE present Report is divided into two parts. Part I contains an account of the progress of education during the past official year, and of the plans devised during the same year with a view to future progress. Part II consists of a memorandum on vernacular education through the machinery of existing institutions.

Division of the Report

PART I.

Administration Report for 1872-73.

SECTION I.—GENERAL STATISTICS OF SCHOOLS.

2. THE total number of schools under the supervision of the Department during the past year, exclusive of Indigenous schools, was 29 ; of which seven were Government schools, and 22 were Aided. The number of pupils on the rolls at the close of the official year was 2,817 ; and the average daily attendance was 2,304. In the preceding year, the number of schools, exclusive of Indigenous schools, was 28 ; the number of scholars on the rolls was 2,456 ; and the average attendance was 2,050. This shows an increase in the number of schools amounting to one ; of nominal attendance amounting to 361 ; and of actual attendance to 254.

General statistics for the past year.

3. The statistics of schools under the supervision of the department are shown in the usual tabular form given below :—

Table of statistics of schools.

Divisions.	Districts.	Number of schools.				Pupils attending.			
			Private.				Private schools.		
		Government.	Missionary.	Others.	Total.	Government schools.	Missionary.	Others.	Total.
1	2	3	4	5	6	7	8	9	10
Pegu	Rangoon ...	1	4	3	8	64	740	251	1,055
	Bassein ...	...	2	...	2	...	215	...	215
	Henzada ...	. .	2	. .	2	...	130	...	130
	Prome ...	1	...	...	1	52	...	...	52
	Thayet ...	...	1	...	1	...	68	...	68
Tenasserim	Moulmein ...	1	4	3	8	83	445	297	825
	Tavoy ...	...	...	1	1	...	...	38	38
	Mergui ...	1	...	...	1	35	...	...	35
	Shwè-gyeen ...	1	...	...	1	45	...	...	45
	Toungoo ...	...	1	...	1	...	79	...	79
Arakan	Akyab ...	1	...	...	1	201	...	...	201
	Ramree ...	1	...	1	2	39	...	35	74
	Sandoway ...	...	...	...	...	...	...	...	...
	Total ...	7	14	8	29	519	1,677	621	2,817

4. The above statistics give a very inadequate account of the total amount of educational work which is going forward in the Province. In the first place, it leaves entirely out of account the whole machinery of primary education, both Burmese and Karen. The figures arrived at below in paragraph 28 show 192 Missionary Primary schools, educating about 4,777 scholars, male and female; and 4,350 Indigenous schools, educating about 49,100 pupils, male and female. Under the plan of examination and reward which is now in progress, it is anticipated that a large number of the Indigenous Schools will be brought into connection with the Education Department; and in the next Education Report these schools will be included among the number of schools under

Schools not included in the above statistics.

the supervision of the Department. In the second place, it leaves out of account several Independent schools, aiming at something above a primary standard, chiefly under the supervision of Missionary bodies. The figures arrived at below in paragraph 39 show 18 schools of this character, educating about 845 students, male and female. All the 18 schools just mentioned are for the education of the indigenous races, and not for that of Europeans or Eurasians.

Explanation of statistics given for two previous years

5. It will be proper in this place to explain the anomaly noticed by the Government of India on comparing the statistics of schools given for the year 1871-72 with those given for the year 1870-71 (Resolution No. 228, paragraph 3; extract from the Proceedings of the Government of India in the Home Department, Education, under date Simla, 27th May 1873):—"It may be "observed that the statistics of schools and pupils given in "paragraph 4 of the Report for 1871-72 are not plainly "reconcilable with those given in paragraph 5 of the Report "for 1870-71. It is not clearly explained how, while the "number of schools has decreased from 81 to 44, the number "of pupils attending has increased from 2,418 to 2,456. In "the Moulmein District it appears that in 1870-71 there were, "besides Government and Missionary schools, 13 schools, "with 117 scholars, while in 1871-72 there were, under the "same head, only two schools, but 134 scholars. There is "probably some mistake in the figures." The anomaly arises from the fact that in each of the tables referred to several Indigenous schools were included, but little or no account was taken of the number of scholars attending: thus an increase or decrease in the total number of schools would show no corresponding change in the total number of scholars. In the Report for 1870-71 the number of Indigenous schools included in the return was 50, and the number of scholars was erroneously set down as 50 also. In the Report for 1871-72 the number of Indigenous schools included in the table was 16; and nothing was stated as to the number of scholars attending, because, as I remarked in paragraph 3, no correct return was procurable. Hence, while the total number of schools included in the statistics for 1871-72 showed a fall from 81 to 44, there was nothing to show a proportionate fall in the number of scholars.

Indigenous schools not included in the statistics for 1872-73.

6. In the table of statistics given in paragraph 3, no Indigenous schools have been included. In consequence of the changes which have

taken place during the past year in the policy of Government regarding the Indigenous schools of this Province, it is not possible to define the number of such schools, which have or have not been under the supervision of the department. Under the plan which is now in operation, it will be possible to draw a clear line of demarcation in future reports. Any Indigenous school which receives a Government reward for passing in Government standards will be considered to have placed itself in connection with the Education Department, and the number of scholars attending every such school will be noted in all future returns. If I may judge from the accounts received during the present official year from the Rangoon and Henzada Districts, the number of Indigenous schools which will appear in the next Education Report will be very far in excess of the number attained in any previous year since the establishment of the Education Department.

Comparative results of the last three years

7. If we leave out of consideration the Indigenous schools (about which the information has for the last three years been either uncertain or defective, or both), the following table gives a correct return of the comparative educational results of the last three years:—

In 1870-71 :	schools,	31 ;	scholars on rolls,	2,368.
„ 1871-72 :	„	28 ;	„	2,456.
„ 1872-73 :	„	29 ;	„	2,817.

Thus, since 1870-71 the number of scholars on the rolls in Government and Aided schools has increased by 449, while the number of schools is less by two. This shows that the schools which have received support from the State for the last three years have been steadily increasing in numbers and popularity.

Section II.—Financial Statistics.

Incorrect preparation of returns

8. The submission of the Education Report was again delayed in consequence of the imperfect manner in which the accounts of income and expenditure relating to Government schools were submitted to the Director's Office. The responsibility nominally lies with the Secretary to the Local Committee, but, in point of fact, the returns are almost always prepared by the head masters of schools, to whom apparently the matter has not been properly explained. The figures submitted in the present report are the result of careful corrections made in the Office of the Deputy Accountant-General.

Income and expenditure from provincial funds.

9. The total assignment from provincial funds was Rs. 1,11,090,—greater than the assignment made in the year preceding by nearly Rs. 5,000 ; the assignment having been increased by this amount in prospect of attaching a normal branch to the Town school, Moulmein, for the training of teachers for Anglo-Vernacular schools. The expenditure from provincial funds (not counting the sums received by Government from Government schools) was Rs. 97,975-9-9,—greater than the expenditure from the same source in 1870-71 by Rs. 21,065-1-9, and greater than that in 1871-72 by Rs. 15,833-4-1. The savings from the provincial funds during the past year amounted to Rs. 13,114-6-3. The principal items under which savings occurred were, (1) the assignment of Rs. 5,000 for the normal branch at Moulmein, none of which was drawn, as it was ultimately decided to abandon the plan for which the assignment was made ; and (2) the assignment from provincial funds towards the maintenance of the Rangoon Training School.

Income and expenditure from local cess funds

10. The total assignment from the educational portion of the five per cent cess was Rs. 40,570, which, according to the items in the budget, was to have been spent in the following way :—

Grants-in-aid for Primary Schools ...	Rs.	10,200
Deputy Inspectors' salaries	,,	4,800
Rangoon Training School	,,	22,230
Instructors in Land Surveying	,,	3,340
Total, Rs. ...		40,570

The expenditure from the local cess funds was as follows :—

Salaries of Dy. Inspectors, or Examiners	Rs.	5,424	0	0
Rangoon Training School... Male dept.	,,	10,828	0	0
Rangoon Training School... Female do.	,,	824	0	0
Instructors of Land Surveying ...	,,	900	0	0
Preparation of vernacular books ...	,,	1,575	0	0
Total, Rs....		19,551	8	0

Thus the savings from the local cess funds amounted to Rs. 21,018-8-0. The expenditure on account of Examiners of Indigenous schools in excess of the amount estimated was owing to the fact that an additional officer was appointed for a few

months on special duty in the Shwè-gyeen and Toungoo Districts. The savings on account of the Rangoon Training School amounted to Rs. 10,577-4-0 : this large saving was partly owing to the fact that the female department, which was to have been kept up throughout the whole year, scarcely remained one month in existence, and partly to the fact that the number of students receiving stipends in the male department did not increase, as was anticipated at the time of making the estimates. The savings on account of Land-measuring schools amounted to Rs. 2,440 : expenditure on account of schools of this class will cease altogether in future, as field-surveying will be taught in the new Vernacular schools. The sum assigned for grants-in-aid to Primary schools was not drawn ; nor do I know in what manner it was anticipated that such a sum was likely to be spent. In former years grants-in-aid were given to Karen Primary schools under Missionary bodies ; but since the withdrawal of these grants in 1870-71, no sums worth mentioning have been given to any class of Primary schools, either Missionary or Indigenous. A sum has been set aside during the present year for rewards or prizes to the students at Indigenous schools in those five districts to which Examiners have been appointed ; but the total expenditure under this item will come very far short of such a sum as Rs. 10,000.

Division of expenditure on the Rangoon Training School.

11. It will be seen from the two preceding paragraphs that the expenditure on the Rangoon Training School is taken partly from provincial and partly from local (cess) funds. The expense is thus divided :—Each source of expenditure contributes half toward the pay of the teachers, and toward the rent of the school-house. The cost of servants and contingencies is met entirely from cess funds. The stipends paid to students of the junior section are taken exclusively from cess funds, since these students are intended to be teachers at the Government Vernacular schools. The stipends paid to students of the senior section are taken exclusively from provincial funds, as these students are trained to be vernacular masters at Government schools of the high and middle grades.

Private expenditure on Aided schools.

12. The total private expenditure on Aided schools from fees and fines, and any other sources except the Government grant, amounted last year to Rs. 61,814-9-7. I may here explain that the error made in paragraph 7 of the previous Report, and noticed by the Government of India in a marginal note to paragraph 1 of

their Resolution on the Report referred to, consisted in the verbal error of heading the column with the ambiguous expression "Local Funds," which, being placed in contrast to "Imperial Funds," would appear to include among other funds those of the educational cess, but which in reality referred only to receipts in Government and Aided schools from any sources except provincial funds, local cess funds, or municipal assignments—such, for example, as receipts from fees and fines, from the sale of books, subscriptions, donations, endowments, Missionary funds, &c. In using the expression "Local Funds," I followed the nomenclature employed in paragraph 8 of the Education Report for 1870-71.

Total expenditure on education

13. The total expenditure on education during the past year may be shown under the following heads :—

(1)—Provincial funds (net)	Rs.	89,050	8 2
(2)—Local cess funds		19,551	8 0
(3)—Municipal assignments		*Nil.*	
(4)—Fees in Government schools ...		6,850	9 0
(5)—Miscellaneous recipts in ditto ...		243	2 8
(5)—Subscriptions and donations to Government schools		*Nil.*	
(7)—Endowments in Govt. schools ...		*Nil.*	
Total income administered by the Education Department		1,15,695	11 10
(8)—Private expenditure in Aided schools		61,814	9 7
Grand total of expenditure on Education		1,77,510	5 5

Summary of expenditure.

14. The following table gives a summary of the educational expenditure during the past year under the three heads of "Direction," "Inspection," and "Instruction." The sources of expenditure are arranged for the first time under the three heads of "Provincial funds," "Local cess funds," and "Income from other sources," in substitution of the two heads, "Imperial funds," and "Local funds,' which have appeared in previous reports :—

	Charges	Provincial funds.			Local cess funds.			Income from other sources.			Total.		
		Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P	Rs.	A.	P.
1	Direction . .	14,915	2	2	...			...			14,915	2	2
2	Inspection .	...			5,424	0	0	.			5,424	0	0
3	Instruction	74,135	6	0	14,127	8	0	68,908	5	3	1,57,171	3	3
	TOTAL .	89,050	8	2	19,551	8	0	68,908	5	3	1,77,510	5	5

In the above table the item "Direction" includes the travelling expenses of the Director of Public Instruction. The item "Inspection" refers to the salaries and travelling expenses of the Examiners of Indigenous schools. The item "Instruction" includes all charges not coming under either of the other heads.

Detailed abstract of expenditure

15. The following table gives a detailed abstract of the expenditure under each head —

CHARGES.	Provincial Funds	Local Cess Funds.	OTHER SOURCES OF INCOME			Total expenditure.	Percentage on Total
			Fees and Fines.	Additional sources.	Total.		
	Rs A. P.	Rs A P	Rs A P.	Rs. A. P	Rs A P.	Rs A. P	
Direction	14,915 2 2	5,424 0 0	..	..	..	14,915 2 2	8 44
Inspection	..		..	..	..	5,424 0 0	3 09
Higher Schools							
Government	12,008 1 0	..	4,521 0 0	41 8 0	4,562 8 0	16,570 9 0	9 37
Aided	9,000 0 0	..	13,699 6 0	4,644 10 9	18,140 4 3	27,190 4 3	15 30
Middle Schools							
Government	14,790 0 8	..	2,329 9 0	201 10 8	2,531 3 8	17,321 4 4	9 79
Aided	12,189 0 8	..	11,920 0 0	5,991 11 0	17,911 11 0	30,100 11 8	16 99
Normal Schools							
Government { Male	4,996 0 0	10,828 0 0	..	.	.	15,824 0 0	8 95
{ Female	..	824 8 0	..	.	.	824 8 0	50
Aided	3,300 5 8	.	92 9 3	7,491 0 8	7,583 9 11	10,883 15 7	6 17
Female Schools							
Government	..	..	..	.	.	.	
Aided	6,100 0 0	..	10,944 13 0	7,184 3 5	18,129 0 5	24,229 0 5	13 68
Grants for encouragement of Literature							
Rangoon Literary Society	2,800 0 0	..	..	..	..	2,800 0 0	1 04
Dr Mason's Materia Medica	500 0 0	..	..	..	..	500 0 0	32
School Books, Maps &c	5,361 13 0	1,575 0 0	..	..	.	6,936 13 0	3 94
Prizes and Rewards	373 13 0	..	..	..	..	373 13 0	25
Scholarships	1,000 0 0	..	..	..	..	1,000 0 0	60
Miscellaneous							
Purchase and repairs of School-house	568 0 0	.	..	.	.	568 0 0	35
Purchase and repairs of furniture	1,148 4 0	..	..	.	.	1,148 4 0	68
Instructors in Land measuring	.	900 0 0	..	.	.	900 0 0	54
Total .	89,050 8 2	19,551 8 0	43,507 5 3	25,554 12 6	68,908 5 3	1,77,510 5 5	

16. The following table gives an abstract of the receipts, expenditure and accumulated balances of that portion of the five per cent cess which is set apart for educational purposes:—

Receipts, expenditure and accumulated balances of cess fund

Receipts and Expenditure on account of the Education portion of the Five Per Cent Cess in 1872-73.

	RECEIPTS			EXPENDITURE.						
DISTRICTS	Balance on 1st April 1872	Collected in 1872-73	TOTAL	Collection and management of the Fund.	INDIGENOUS SCHOOLS: Salaries of Examiners and purchase of books	Rangoon Training School	Land measuring Schools	TOTAL	Balance on 1st April 1873.	REMARKS
	Rs A P	Rs A P	Rs A P	Rs A P	Rs A P	Rs. A P	Rs A P	Rs A. P	Rs A P	
Rangoon	42,663 9 11	14,229 2 0	56,892 11 11	1,350 8 0	2,267 2 10	10,601 5 3		14,219 0 1	42,673 11 10	
Basseiu ..	29,083 9 6	4,725 9 10	33,809 3 4	460 8 7	358 2 10		.	718 11 5	33,090 7 11	
Prome .	11,751 3 10	1,940 8 2	13,691 12 0	228 4 0	129 1 5	.	.	357 5 5	13,334 6 7	
Myanoung .	15,570 12 2	3,387 15 0	18,958 11 2	296 4 1	232 6 10	..		528 10 11	18,430 0 3	
Thavetmyo	1,238 15 4	929 2 0	2,168 1 4	121 7 3		..	.	121 7 3	2,046 10 1	
Moulmein .	19,457 3 11	3,857 2 2	23,314 6 1	561 1 8	1,929 1 5	..	..	2,490 3 1	20,824 3 0	
Mergui .	3,742 15 7	523 9 11	4,266 9 6	81 5 4	38 12 7	..	..	120 1 11	4,146 7 7	
Tavoy .	4,462 11 7	924 2 7	5,376 14 2	129 7 1	64 8 8	.	..	193 15 9	5 182 14 5	
Shwè gyeen	6,342 6 5	2 093 8 1	8,435 14 6	152 13 11	129 1 5	..	.	281 15 4	8,153 15 2	
Toungoo	1,582 5 5	409 1 0	1,991 6 5	58 6 1	150 0 0	..	.	208 6 1	1,783 0 4	
Akyab	33,293 2 6	3,507 8 3	36,800 10 9	517 13 3	1,956 2 10	..	900 0 0	3,374 0 1	33,426 10 8	
Ramree	6,960 12 4	1,512 14 11	8,473 11 3	228 8 10	64 8 8	..	.	293 1 6	8,180 9 9	
Sandoway	2,894 13 6	521 15 10	3,416 13 4	132 8 5	12 14 6	..		145 6 11	3,271 6 5	
Total	1,79,034 10 0	38,562 3 9	2,17,596 13 9	4,319 0 6	7,232 0 0	10,601 5 3	900 0 0	23,052 5 9	1,94,544 8 0	

17. The following table shows in the usual form the expenditure on educational buildings during the past official year :—

Table of Expenditure on Educational buildings.

Expenditure from Department of Public Works Budget.	Rs.	A.	P.	Expenditure from Educational Budget	Rs.	A.	P.
(*a*) Repairs . .	0	0	0	(*d*) Repairs to Government buildings ...	568	0	0
(*b*) Minor works (up to Rs. 200) ...	61	8	0	(*e*) Minor Government buildings . .	0	0	0
(*c*) Larger works (above Rs. 200)...	3,509	4	6	(*f*) Minor Grants-in-aid (Rs. 1,000 and under)...	0	0	0
				(*g*) Larger Grants (above Rs. 1,000) ...	2,500	0	0
Total from Public Works Department Budget	3,570	12	6	Total from Education Budget	3,068	0	0
				Grand total outlay ...	6,638	12	6

Section III.—Controlling Agencies.

18. The direction of public instruction during the past official year has been in three different hands,—in Mr. Hordern's, from 1st to about 7th April; in Mr. Wheeler's, from 7th April to 19th May; in my own, from that time to the close of the official year. It is not necessary to describe the duties of the Director, as it is well known that he has to do everything except what is done by his one clerk, the teachers at Government schools, and the Examiners of Indigenous schools.

Direction.

19. During the ten months of my tenure of office the districts visited by me were nine in number, out of thirteen,—namely, Rangoon, Bassein Henzada, Prome, Thayet, Amherst, Tavoy, Mergui, and Akyab. The total number of schools visited or inspected, exclusive of Indigenous Primary schools, but inclusive of Unaided Middle schools, was thirty-seven, and of these six were visited twice. In every tour, and wherever I could find an interpreter, I visited the Indigenous schools on the road. The districts which I did not succeed in visiting were Ramree, Sandoway, Shwè-gyeen, and Toungoo. I was prevented from visiting these four districts during the ten months of my tenure of office partly by the fact that I was compelled to write the Administration Report for 1871-72, and partly by the unusual pressure of office work during the months which I had set apart for making these tours. The following

Tours by the Officiating Director.

towns were visited by me during the year, besides the head-quarters stations of districts :—in the Bassein District, Pantanaw and Gnathine Khyoung; in the Rangoon District, Nyoungdoon, commonly called Yandoon; in the Henzada District, Myanoung, Donabyo, and Mengyee; in the Prome District, Shwe-doung, and Padoung; in the Thayet District, Allanmyo. These and similar places are likely to receive prominent notice in future Educational Reports, as the centres of a better class of Vernacular education than that which is at present attainable in the purely Indigenous schools.

Inspection tours by Mr Aldridge

20. Mr. Aldridge, late head master of St. John's College, S. P. G., Rangoon, was deputed on special duty to visit the Shwè-gyeen and Toungoo Districts He commenced his tour on 1st December 1872. The instructions he received were, (1) to inspect the Government school at Shwè-gyeen and the Catholic Aided school at Toungoo, and (2) to examine and collect information concerning the Indigenous schools that he might meet with on the road. Mr. Aldridge discharged both of his commissions with great care and efficiency.

Need of second controlling officer

21. The need of a second controlling officer to relieve the Director of part of his burdens has long been acknowledged. The work to be done, if it is to be done efficiently, is too much for one man; and in case of the Director being absent from the Province, from sickness or other causes, there is no one on the spot ready to take up his duties, and the work of the Department is therefore thrown upon a stranger from Bengal or elsewhere, wholly unacquainted with the language, the wants, and the past educational history of the Province.

Setting aside the Government and Aided schools, whether purely English or Anglo-Vernacular, the Indigenous schools alone number about 4,000, and educate 49,000 pupils. The improvement of these schools is a matter deeply affecting the future welfare of the people; and the magnitude of the task and the importance of the interests involved would alone justify the employment of an additional officer to direct and carry forward this great work.

Examiners of Indigenous Schools

22. Besides the Director of Public Instruction, the Examiners of Indigenous schools are at present the only other examining agency in the Department. These officers were appointed during the close of the past year in supersession of the Deputy Inspectors. Their function consists, not in inspecting, controlling, or direct-

ing the management of the Indigenous schools, but simply in examining the pupils, whether male or female, according to certain standards. Two new Examiners have been lately appointed,—namely, Mr. Aldridge, to the Henzada District, and Moung Shwe-Louk to the Prome District, in addition to the three who were appointed last year,—namely, Moung Bwah in the Rangoon District, Moung Shwe-Boh in the Amherst District, and Mr. Savage in the Akyab District. These five Examiners are now at work in their several districts.

Local Committees of Public Instruction

23. In each district there is a Local Committee of Public Instruction, of which the Deputy Commissioner is *ex-officio* president. The object of such committees, as I understand it, is two fold; to enable the Education Department to work in concert with the local officers; and to keep up a local in terestin educational matters. I believe that each of these objects has been thoroughly carried out, so far as I may judge from the experience of the last ten months. Speaking for myself, I may say that in every case of doubt or difficulty, or on the occurrence of any emergency at a time when I could not myself proceed to the spot, I have in all occasions received prompt and efficient help from the local officers; and I have always been glad to obtain the benefit of their opinion or advice as to the wants of their respective districts. But while thus acknowledging the help which I have derived from Local Committees, and appreciating fully the object for which such committees were intended, I think it is neither just nor expedient to throw upon officers who have numerous duties of their own to attend to, the work of another department. The rules passed on 1st February 1871 seemed in some cases particularly open to this objection, and a report upon their practical working was called for by the Supreme Government. A draft of revised rules for the guidance of Local Committees was submitted towards the close of the past year, but the answer has not yet been received. The functions of Local Committees, as defined in the rules issued in February 1871, consist of, *firstly*, the supervision of the Government District School; *secondly*, the supervision of the general administration of the cess funds of the district. It appears to me that, in regard to the first class of duties, too much work was thrown upon the Secretary to the Local Committee, and too little confidence placed in the head master. In my revised draft of rules it has been proposed to make the head master *ex-officio* secretary, unless in any individual case the Chief Commissioner should think fit to appoint some one else; while

as regards the second class of duties, it has been proposed to make the president chiefly responsible, he being *ex-officio* the Deputy Commissioner of the District, and therefore the most competent to assist the Education Department in carrying out plans for improving the state of Vernacular education in that district. In regard to the first principle, the experiment is already under trial in the Shwè-gyeen District, where the head master of the Government District school, Mr. Simeon, has been appointed Secretary of the Local Committee. By the rules of February 1871 there was a prohibition against a head master ever being appointed secretary; but it seems to me that no one could be more fit than the head master to manage the ordinary current work of his own school.

Grant-in-aid Rules

24. According to the "Revised Grant-in-aid Rules for "Higher and Middle Class Schools in "British Burma," dated 18th January 1871, it is ruled that all grants-in-aid whatever must be paid monthly. It was represented to me from various quarters that this rule would not work well, as many of the superintendents of Aided schools are often absent for many weeks together from head quarters, and consequently could not arrange to submit monthly bills and returns without sacrificing other and more important duties to this one object. In some of the schools, too,—especially in the Karen schools under the Baptist Mission,—a much greater amount of help is wanted in some months than in others, owing to the fact that these schools are broken up during the greater part of the dry season. In consequence of these representations, it was ruled that grants-in-aid might be paid in a lump sum, as heretofore, except in cases where the Director of Public Instruction considered monthly payments both feasible and advisable.

Examination of graded officers in vernacular and classical languages

25. In consequence of a letter received fron the Supreme Government, a draft of rules was submitted during the past year for examining *graded* European officers of the Education Department in British Burma in the vernacular and classical languages of the Province. The rules sanctioned by the Supreme Government may be seen in Appendix A.

The only two languages, the study of which it was considered necessary to foster, were Burmese and Pali,—the former being the vernacular, and the latter the classical, language of the people. Neither of the Karen languages are included; the Talein language, too, was purposely omitted. In the above rules it is assumed that the ordinary vernacular test has been

already passed, and the rewards offered are not for ordinary attainments, but for "high proficiency" in either of the two languages. The rewards and tests correspond as closely as possible with those in force in other provinces.

Examination of ungraded European and Eurasian officers

26. British Burma is the only Province in the empire in which the European or Eurasian officers employed in the Education Department have not up to the present time been required to pass in the vernacular language of the country: and yet it has been thought necessary to require this qualification in every other department except that of education. It is scarcely possible to conceive any class of officers in whom a sound knowledge of the vernacular is more essential than in educational officers. In the lower classes at Burmese schools, knowledge should be taught entirely through the vernacular, and English, if taught at all, should be taught only as a language; while in the higher classes the students should be practised in translating from one language to another,—one of the best specifics for acquiring a practical mastery of both. All this is quite impossible as long as the European teachers, on whom the supervision and much of the actual teaching of the schools devolves, remain ignorant of the only language which their pupils properly understand. Accordingly, during the past year rules have been submitted for examining European and Eurasian officers of the ungraded Educational Service in the Burmese language. The rules passed may be seen in Appendix B. It will be seen from these rules, that each officer will be required to pass two compulsory tests, one being the same as the Police standard, and the other the same as the lower Commission standard. In addition to the compulsory tests, an optional standard is offered, the same as the higher Commission standard; and for passing in this standard the same reward— namely, Rs. 500—will be given to officers in the Education Department, as is given to officers in the Commission. It is not intended be to hard on head masters, such as those at the Akyab and the Moulmein schools, who have many other calls upon their time; but it is hoped that they will set the example to assistant teachers serving under them, and to the head masters of other schools, especially as they must see how greatly a knowledge of the Burmese language would assist them in their work. Mr. Adams, Mr. Simeon, and Mr. Rawlings have already been studying the language for several months of their own accord; and for all that I know to the contrary, many more may have been doing the same.

Examination of Burmese teachers

27. Lastly, the utter incompetence of Burmese assistant teachers at Anglo-Vernacular schools to teach their own language correctly has been so repeatedly and in such various different ways brought to my notice during the past year, that rules have been submitted for having these officers, too, examined in the Burmese language. The rules passed may be seen in Appendix C. In many cases the Burmese assistant teachers are at present more competent to teach English than to teach the Burmese language (and this is saying very little)—so at least I am informed by Mr. Sandys and other persons competent to form an opinion on both sides of the question. The King of Mandalay occasionally has the hpoongyees of his capital examined in grammar, metaphysics, and religious doctrine: it is not therefore despotical on the part of the British Government to examine its Burmese teachers in their own language.

Section IV.—Primary Schools.

Classification and general statistics of Primary Schools

28. The Primary Schools of this province are divided into two great classes,—the Indigenous and the Missionary schools. The Indigenous schools are of two kinds,—(1) those kept by monks or hpoongyees, which by the rules of monastic discipline are open only to male pupils; (2) those kept by laymen, which are partially attended by girls, the male and the female pupils being taught together. I have no exact statistics as to the present number of Indigenous schools, or of the pupils attending them. According to the return given in the Education Report for 1869-70, the number of Monastic schools at that time amounted to about 4,000, educating about 44,000 males; the number of Mixed schools was about 350, educating 3,850 boys and 1,250 girls. If these figures were correct in 1869-70, the number of schools and scholars is not likely to have varied much since that year, and may be accepted as being approximately true at the present time. The total number of Indigenous schools would thus come to about 4,350, educating about 49,100 pupils, male and female. Next as to the Missionary schools. The number of Primary schools under the superintendence of the Burmese Baptist Missionary Convention (so far, at least, as I can gather from the last Report issued by the Society, which omits to draw any distinction whatever between Primary and Middle schools) amounts to about 178, of which 19 are Burmese schools, educating about 690 pupils;

two are Shan schools, educating 78 pupils; and 157 are Karen schools, educating about 3,660 pupils. The number of Primary schools belonging to the Catholic Mission (according to the information given me by the Right Reverend Bishop Bigandet) amounts to ten, of which nine are Karen schools, educating 193 pupils of either sex, and one is a Burmese school for girls, educating 36 pupils. Lastly, there are four Primary schools for Burmese girls partially connected with the Society for the Propagation of the Gospel, educating about 120 pupils. This gives a total of 192 Missionary schools, educating about 4,777 scholars, male and female. Assuming the above results to be approximately true, the number of Indigenous schools is twenty-six times as great as that of Missionary schools, and the number of scholars ten times as great.

The Missionary schools.

29. Of the Missionary Primary schools a very large majority, as we have seen, are Karen schools. These schools have ceased to receive any direct aid from Government. The aid, however, which is given to the Middle or Normal schools situated in the towns helps to keep up the efficiency of the Primary schools situated in the villages, and is therefore an indirect aid to the latter. The managers or superintendents in charge of the town schools act as examiners to the village schools, and as a general rule they refuse to admit candidates into the town schools who cannot pass the required entrance tests,—these tests being easy reading and writing, and elementary arithmetic. The town schools, moreover, are the source from which the village schools are supplied with teachers, and from this circumstance they have been termed Normal schools. Thus the prosperity of the Primary schools closely depends upon that of the Middle, or Normal, schools.

The Indigenous schools.

30. The Indigenous schools have not up to the present time received even the indirect assistance which is afforded to the Missionary schools. By Indigenous schools, I mean any kind of Vernacular schools not raised either by Missionaries or by Government, and conducted according to the system and methods inherited from a remote past. As I have shown in paragraph 28, a very large majority of the Indigenous schools are those connected with the monasteries, and managed by monks, or Hpoongyees. The change of policy which occurred during the past year in regard to the mode of dealing with the monastery schools may now be briefly noticed.

Discontinuance of inspecting agency

31. In 1869-70, a scheme was drawn up, the object of which was to re-organize the monastery schools as nearly as possible on the English model by the agency of Deputy Inspectors. This policy was continued during the first four months of the year under report, after which it was discontinued. The diary submitted by Mr. Savage gives an account of its practical working in the Akyab District during the four months alluded to. The results of his tour were in every way most unsatisfactory, and the interference with the monastery schools led to no results except vexation to the Hpoongyees and disappointment to Mr. Savage himself, who set about his task with a real earnestness to do the duty assigned to him. Mr. Savage's diary, together with a memorandum upon it by the Commissioner of Arakan, may be seen printed at length in Appendix D.

Substitution of Examiners.

32. The main principles embodied in my letter of the 21st June 1872 received the sanction of the Chief Commissioner last August. The correspondence appeared in last year's report. The drift of those remarks may be best gathered from the following notice which the Examiners are instructed to present to each Hpoongyee prior to holding an examination :—"The Hpoon-"gyees of British Burma are informed by this notice that the "Government is desirous of rewarding the pupils of the mon-"asteries according to their proficiency in the various subjects "taught in monastic schools, namely,—repetition, reading, "writing, composition, the use of figures, and a knowledge of "the weights and measures in ordinary use among the people; "and that should any Hpoongyee desire his pupils to be "examined, an examination will be held by a Government "Examiner, and rewards be given to the pupils according to "results. The Government Examiner is admonished not to "assume any right to inspect the schools examined, or inter-"fere in their internal management. The examination will "be confined to subjects usually taught in monasteries. "Results worked by the Burmese mode of using figures will "receive the same rewards as those worked by the English "method."

Details of the scheme.

33. The standards of examination, instructions to Examiners, and other details devised for working the scheme were submitted last September. Sanction was finally received some months later, and since then a few minor changes have been made on my own authority. The details of the plan, in the form in which it is

now in operation, may be seen in Appendix E. As it was not possible to get the necessary papers translated and printed and sent to their different destinations until after the close of the official year, I cannot do more in this report than record the results of tours made by Examiners in their respective districts, with the object of explaining the change of policy, and reporting the manner in which it was likely to be received by the Hpoongyees.

Tour in the Rangoon District

34. Moung Bwâh, the Examiner in the Rangoon District, made a tour in the Syriam and Pegu Townships, where he visited 169 monastery schools and three mixed schools. Sixty per cent. of the Hpoongyees whom he visited professed to have some knowledge of arithmetic, and about 40 per cent. of that number professed to be able to work questions involving the rule-of-three. Not one Hpoongyee raised any objection to having his pupils examined. Some seemed to treat the matter with a good deal of indifference; others appeared to be in real earnest, and anxious of having an opportunity of showing themselves superior to other Hpoongyees. He thinks that those who are at present less interested in the matter will become more so in time, when a spirit of emulation has been aroused amongst them. Future reports, recording the number of rewards actually awarded, will show how far the Hpoongyees in the above townships have been able to make good their professions as to their acquaintance with arithmetic.

Tour in the Amherst District

35. Moung Shwè Boh, the Examiner in the Amherst District, made a tour in the townships of Zeah, Martaban, a portion of Gyne Attaran, and Moulmein. With only three exceptions, every Hpoongyee expressed an entire willingness to have his pupils examined under the new standards. The knowledge of arithmetic among the Hpoongyees of this district appeared to be less general than in the Rangoon and other districts. The number of Burmese-speaking Hpoongyees who professed some acquaintance with arithmetic was 30 per cent. Some few could teach the rule-of-three. One Hpoongyee, residing in the Tavoyzoo village, was teaching arithmetic on the English method. Most of the Hpoongyees in the Amherst District speak and teach the Talein language, and consequently cannot present any pupils for examination.

Tour in the Akyab District

36. Mr. Savage made a tour in the Akyab District to explain the change of policy. His tour, I regret to say, produced results far less

satisfactory than the preceding, although no means were neglected to persuade the priests that they had nothing to fear from the new scheme. The mischievous interference with private institutions of a half secular, half religious, character appears to have produced a thorough spirit of distrust and opposition. Mr. Savage's report of this tour is included in Appendix D. I quote the following extract from Mr. Savage's letter :—"I made it a point to ask them to refuse even the new scheme, if they had the least objection. I asked them to deal openly with me, and not to say "yes," if they meant "no." I explained to them your reasons for setting aside the old scheme, and they truly appreciate the kind and liberal way in which you have proposed it. There can be no doubt that the new scheme is acceptable to the priests ; for it does not fetter them in any way, and they may continue to teach as they have hitherto done, and from their own books and in their own style. This system of examination will not oblige them to study books which they have never learnt, and would rather not learn. With all these recommendations to back the new scheme, it is surprising that six priests in the Rathaidoung Township should refuse to accept an Examiner without giving any reasons for their refusal." In other villages of the district a great deal of annoyance seems to have been caused by the mischievous exaction of registers of attendance.

Tours in the Shwé-gyeen and Toungoo Districts.

37. For the first time since the formation of the Education Department, a tour was made last year among the Indigenous schools in the Shwè-gyeen and Toungoo Districts. Mr. Aldridge visited 26 schools in or near Shwè-gyeen, and 46 in or near Toungoo. He was everywhere most gladly and hospitably received : not merely did the Hpoongyees consent to having their pupils examined, but most of them took the greatest interest in the result, and gave him every help in their power. Of the 46 Hpoongyees whom he visited in Toungoo, all but seven professed to have some knowledge of arithmetic ; and these seven said they would be quite willing to try and teach it if they were shown the way, and were given books which they could understand. In Toungoo, as elsewhere, the Hpoongyees complained to Mr. Aldridge of the irregular attendance of their pupils, and "thought that the offer of prizes would not only tend to remedy "this evil, but also encourage the pupils in their studies."

Districts to be examined

38. The districts to which Examiners have been appointed for the current year are, Akyab, Prome, Henzada, Rangoon and Moulmein.

The plan which is now in progress merely takes the Indigenous schools as it finds them, and rewards them according to the results exhibited. In Part II of the present Report, a more elaborate plan is set forth, based entirely upon the same principles, but having for its aim the improvement of the Indigenous schools, and the raising them to a higher standard. Should this plan be hereafter adopted, that which is now in operation in the five districts above-mentioned will pave the way for its acceptance by the Hpoongyees.

SECTION V.—MIDDLE SCHOOLS.

Total number of Middle schools.

39. The present machinery of Middle education in this province (including schools independent of State aid: including also the Aided Normal schools, which, for reasons stated below, may properly be regarded as middle schools) consists of 47 schools, educating 3,598 pupils, of whom 2,860 are males and 738 are females.

The standard of the different schools included in the above list is by no means uniform. Some are scarcely above the rank of Primary, and, but for the English language being part of their curriculum, would have been classed as such; others, again, are somewhat above the rank of Middle, but cannot at present be termed High, as they have not yet reached any standard entitling them to be so ranked. There is some uncertainty, too, about the correctness of the above figures, as 18 schools out of the above total of 47 are independent of State aid, and exact statistics as to the number of schools and of pupils attending are not forthcoming. My information respecting the independent schools has been drawn partly from the results of personal visits and inquiries, and partly from published reports.

Middle schools under the supervision of the department.

40. The number of Middle schools under the supervision of the department during the past year was 28, of which six were Government schools, and 22 were Aided. The total number of pupils attending was 2,753, of whom 2,045 were boys, and 608 were girls. Among the Middle schools I have included the Aided Karen schools of the Baptist Mission, which are usually termed Normal schools, only might with equal or greater propriety be termed Middle schools.

The middle standard as it has been.

41. The standard of Middle education recognized during the past and previous years, and prescribed for Government Middle schools, comprised the following subjects :—

(*a.*)—*English Prose.*—Reader No. 3 of Calcutta School-book Society.

(*b*)—*English Poetry.*—Selections from the English Reader.

(*c.*)—*English Grammar.*—Hiley's Abridged Grammar.

(*d.*)—*History of England*; *History of Burma.*

(*e.*)—*Geography.*—General Geography.

(*f.*)—*Arithmetic.*—Vulgar fractions; simple and compound proportion.

(*g*)—*Burmese text-book.*—Thoodamasâri.

This standard was intended to be a stepping-stone to the entrance examination to Calcutta University; and as long as this and other University examinations were prescribed as the standards to which the future High schools should aspire, it was well suited to the purpose.

The middle standard proposed

42. If local standards of High education are to be substituted in the place of those prescribed by the Calcutta University, it will entail corresponding changes in the standard of Middle schools. The Middle standard would in this case be made the same as the entrance standard into the high departments to be attached to the Government schools at Rangoon and elsewhere, and would comprise the following subjects:—

(*a.*)— *The English language.*—Grammar; dictation; pronunciation; translation from Burmese to English, and *vice versâ* (authors not previously studied in school).

(*b.*)—*The Burmese language,* including an elementary Pali course; Burmese; grammar; and dictation. (Burmese text-books would consist of Mr. Sandys' Readers Nos. I. and II. and selections from the Burmese classics. The Pali text-books would be nothing more than those taught to children in the indigenous primary schools).

(*c.*)—*Arithmetic.*—The first four rules; simple rule-of-three; vulgar fractions; interest, simple and compound: (the questions to be worked in English or Burmese figures, at the option of the examiners).

(*d.*)—*Mensuration.*—An easy course of practical mensuration, sufficient for the purposes of field-surveying: (the questions to be worked in English or Burmese figures, at the option of the examiner.)

(*e.*)—*History.*—A short outline of the History of India and a fuller work on the History of Burma, ancient and modern. (to be answered in English).

(*f.*)—*Geography.*—General geography, physical and political, and a special knowledge of the geography of the Eastern Peninsular: (to be answered in English).

Comparison of the two standards

43. Setting aside the introduction of a short Pali course, the object of which is merely to lay some foundation for the more accurate and systematic study of the language in the High schools, the chief differences between this and the previous standard are as follows: (1) in the proposed standard much greater stress is laid upon the vernacular throughout the whole course; (2) the two languages are to be studied side by side, one through the other, by means of translation, and under the supervision of masters competent to teach both; (3) Burmese grammar forms part of the proposed curriculum; (4) candidates must satisfy the examiner in the pronunciation of English; (5) an easy course of practical mensuration is added to the curriculum; (6) a brief outline of Indian history is substituted for a larger work on English history; (7) In the geography course special prominence is given to local geography, and to the geography of the Eastern Peninsula generally; (8) in cyphering, students must be equally expert in the use of Burmese and English figures.

The Middle standard as modified for Europeans and Karens

44. For Europeans and Karens, the Middle standard would be modified, so as to allow the former the option of taking up either Latin or Burmese as their second language, and the latter of taking up the Burmese language simply, without the additions of the short Pali course required of Burman candidates. Karen candidates, if any come forward, would be mostly, if not entirely, from the Aided Middle or Normal schools under the Baptist Mission, and as the Burmese language is taught only as a secondary in those schools, the Burmese test without the addition of Pali, would be more difficult to these candidates than the Pali and Burmese languages together will be to Burmese candidates.

Proposed remodelling of present system of Anglo Vernacular teaching

45. The question as to what is the best system of Anglo-Vernacular teaching has occupied a good deal of attention during the past year. The system now practised consists in teaching the two languages almost entirely separately, and laying very much greater stress upon English than upon the Vernacular. All the text-books, even those put into the hands of the youngest children, on grammar, arithmetic, history, and geography, are written in English, and consequently the

English language is almost exclusively used as the medium of intruction. For example, in the curriculum prescribed in 1870-71 for Government Middle schools, the students in the youngest class are to commence spelling, grammar, geography, and arithmetic, in English out of English text-books, while for the Burmese language they are to learn the Themboongyee, that is the alphabet and syllables. This arrangement would seem to imply that English is the mother tongue of Burmese students, and that Burmese is to be studied as a second language, just as the Latin declensions are studied in England in the lower classes in English schools. The system which I propose to substitute is to teach knowledge to beginners through the only language which they understand,—namely, the Vernacular, and in the higher classes to teach the two languages as much as possible side by side, laying no more stress upon the one than upon the other. Except in the last year of study at a Middle school, arithmetic and mensuration might be taught entirely out of Vernacular text-books, English figures being used alternately; while if the students could be constantly practised in translating from one language to another, and if history and geography were taught in the upper classes out of English text-books, each language would receive its due share of attention. Students not desirous of learning English might be employed in some other work during the English lessons, and those who proved themselves incapable of learning it, should not be allowed to waste their time in continuing the attempt. The two first steps toward carrying out this policy have been already taken; the European and Eurasian teachers employed at Government Anglo-Vernacular schools will be required to pass the Vernacular tests mentioned in Appendix B; the Burmese teachers those mentioned in Appendix C.

Opinion of Mr Haswell.

46. The testimony of a practical educationist of many years' experience among the Burmese may be quoted in reference to this subject. In the 11th paragraph of his letter, dated Moulmein, 10th March 1873, addressed to the Secretary to the Chief Commissioner, the Rev. J. K. Haswell writes as followes:—

"Allow me in closing to state my approval of a plan for "the more general education of the people, which I under-"stand has lately been submitted to the Government by the "Officiating Director of Public Instruction. The distinguish-"ing feature of that plan, I think, is *education for the Burmese* "*to be in Burmese*; that after a manner the study of English

"is to be exceptional; that up to a High school standard the "study of knowledge is to be by means of books and instruc- "tion given in the Vernacular. All I have learned about "schools and their past history in this country convinces me "that this method only can educate the people. It does not "exclude the study of English, while it does preclude the "vicious system of setting lads from the beginning to study "everything *in* English,—a poor way, I think, of acquiring the "intelligent use of a language. The system by which our "schools have been carried on, rather than anything peculiar "to the Burmese people, fully accounts for the wretched "education which those who have been pupils have ac- "quired."

Testimony of Babu Bhudev Mookerjee

Babu Bhudev Mookerjee, an Inspector of Schools in the Lower Provinces of Bengal, proposes the same system of Anglo-Vernacular teaching for schools attended by his own countrymen (Bengalees):—

"I have always thought that it would be an improvement in "the higher class schools if the medium of instruction in such "subjects as geography, history, mathematics, &c., were the "Vernacular, and not English. In these, as in Middle Class "schools, English should be taught *as a language only.*" *Report on Public Instruction in Bengal for 1871-72.* Appendix A., page 144.

Failure of the present system exemplified

48. Any system of Anglo-Vernacular education may be said to have failed, if it should be found that students are incapable of reproducing in their own language what they have learnt in English. One instance of such failure was brought to my notice in the Mergui school, where the students on one occasion proved themselves to be worse arithmeticians in dealing with Burmese figures than boys trained on the indigenous system. Several other instances have since been brought forward by Mr. Aldridge, who was commissioned to examine the Government school at Shwè-gyeen and the Aided school at Toungoo in Burmese as much as in English. The students at each school were expected to give answers in the Vernacular to questions on the different subjects which they had previously studied out of English text-books. The following extracts are taken from his report on the Shwè-gyeen school; and the account here given is no doubt more or less true of most of the Anglo-Burmese schools in the province:—

"Neither of the boys in the first division of the first class "could give the Burmese meaning to the English words."

"The names and dates of the period of James I and Charles I "were fairly known, but the subject had not been mastered; "the class entirely failed to answer questions in the Vernacular "on the same period. In the second division of the first class "the reading was fair; but the meanings in Burmese of the "several words used could not be given by the class."

"In arithmetic they worked as far as compound long division "with tolerable correctness; but failed in working out similar "sums in Burmese figures."

"In translation all failed. Composition in Burmese was "almost a failure; some boys gave a few disjointed sentences "on common objects. I consider the translation of Burmese "into English, and *vice versâ*, a failure throughout the school.

"I attribute this to the fact that the English and the Bur- "mese teaching are generally carried on quite distinctly."

At the Aided Catholic school, Toungoo, the results were better: yet even in this school Mr. Alridge reports that "arithme- "tic in the Vernacular was not so well done. The boys through- "out the school seemed at a loss when using Burmese figures. "Six boys brought up the correct answer to a sum in pro- "portion, but not until it had been well explained to them."

Vernacular town schools.

50. The reasons which have decided the local administration in establishing Municipal or Cess schools, or as it is proposed to call them, "Town schools" in contradistinction to village primary schools, have been stated at length in paragraph 16 of the Resolution on the *Education Report* for 1871-72. The policy of the Government in respect to these schools may be further seen from the following extracts from a memorandum, which was prepared in this office, and circulated from the Secretariat to the Commissioners of each Division.

(1.)—"It is the intention of the local administration to "establish Vernacular Town schools in every town or village "where there is a Municipal fund. The said schools will be "maintained partly by Municipal and partly by Cess funds, as "the residents of the places concerned are contributors to both.

(2.)—"The object of the above schools will be to teach the "usual branches of a Middle education entirely through the "medium of the Vernacular language; and the following will "be the curriculum:—

(*a*)—"Specimens of the Burmese Classics. *Readers by* "*Mr. Sandys.* Burmese composition."

(*b*.)—"Arithmetic.—The principal rules as contained in "*Sandys' Arithmetic*, Parts I and II.

(*c.*)—"Land measuring as contained in *Sandys' Mensu-*
"*ration*, Parts I and II.

(*d.*)—"History.—The *History of Burma* by Mr. Sandys,
"and perhaps a short outline of Indian History.

(*e.*)—"Geography.—*General Geography* by the Rev. J. R.
"Haswell; *Geography of Eastern Peninsula* by Mr. Sandys.

(*f.*)—"Plotting, mapping, and practical field surveying.

(3.)—"From the character of the above curriculum it will
"be seen that the Vernacular Town schools are not intended
"to supersede the Indigenous Primary schools, but to serve
"the place of finishing or Middle schools. It is proposed not
"to admit pupils from the Indigenous schools into the central
"Middle school, except on condition of passing an examina-
"tion in—

(*a.*)—"Reading from an easy Burmese book.

(*b.*)—"Writing easy sentences from dictation.

(4.)—"For each school it is proposed to erect a building
"large enough to accommodate about eighty students, and so
"designed as to be capable of future enlargement, if occasion
"should arise. It is anticipated that the cost of each building
"will not exceed Rs. 3,000.

(5.)—"To prevent undue competition with the Indigenous
"schools, at which the education is given almost or entirely
"gratis, and also to lead the people to value the education
"offered them at its true worth, it is proposed to charge a
"monthly fee of eight annas to each boy, and one of four
"annas to each girl.

(6.)—"The men who will be sent out as teachers to the
"Town schools from the Rangoon Training School, are bound
"to teach for two years on Rs. 10 to Rs. 15 per mensem;
"and thus for the next two years, allowing two or three
"teachers to each school, the cost of the establishment,
"irrespective of contingencies, will vary from Rs. 30 to Rs 40
"per mensem. It is not anticipated, however, that it will not
"be possible in the long run to keep up a really efficient staff
"of teachers at less than the following cost per mensem:—

"Head master	...	...	... Rs. 50
"Second master	...	...	... „ 40
"Third ditto	...	...	... „ 30
"Fourth ditto	...	...	... „ 20
		"Total	... „ 140"

A sum of Rs. 3,000 has been set apart from the savings of the Local Cess Funds for the erection of each school-house,

and the following places have been selected for the establishment of the new schools :—

Moulmein	District	...	...	Thatone.
Rangoon	ditto	...	...	Pegu. Yandoon.
Bassein	ditto	...	...	Pantanau. Gnathaine Khyoung.
Henzada	ditto	...	...	Yageen Mengyee. Henzada. Myanoung.
Prome	ditto	...	...	Shwè-doung. Poungday.
Thayet	ditto	...	...	Allanmyo.
Akyab	ditto	...	...	Four villages to be selected by the Deputy Commr.

This will make a total of fifteen schools.

The Government Schools.

List of Government schools.

50. The Government schools, not including the Rangoon Training School, were six in number, situated respectively at Akyab, Moulmein, Kyouk-phyoo, Prome, Shwè-gyeen, and Mergui. It is hoped that the two first will gradually be raised to High schools, and that the four last, together with the aided schools of the same grade, will serve as feeders to them. In previous reports the two first have been classed as High schools ; but as no high standard has yet been reached by either, the nomenclature has not been adopted in the present report.

Unequal distribution of Government schools

51. Comparing the populations of the different towns where Government Anglo-Vernacular schools have or have not been established, it appears that the distribution of such schools has up to the present time been somewhat disproportionate. Government schools have been established in comparatively small towns, such as Kyouk-phyoo, Mergui, and Shwè-gyeen ; while none have yet been established in other and larger towns, such as Rangoon with 100,000 inhabitants, Bassein with over 19,000, Henzada with over 15,000, and Tavoy with over 14,000. In the Arakan Division there are two Government schools, in the Tenasserim Division three ; while in the Pegu Division, which contains treble the population of either, there is but one. This disproportion, which no doubt is partly due

to the annexation of Pegu having been more recent than that of the other two divisions, will be to some extent remedied during the present year,—*firstly*, by the establishment of a High school at Rangoon; and *secondly*, by the establishment of a Middle school at Bassein, a seaport town of yearly increasing importance, where the demand for Anglo-Vernacular education appears to be greater than in any other town in Burma, with the exceptions of Akyab, Rangoon, and Moulmein.

Table of Government schools.

52. The following table shows in the usual form the comparative results of the Government schools in the years 1871-72 and 1872-73.

Comparative Return of Government Schools.

Government Schools.	No. on the rolls at the close of the year.		Average daily attendance.		Fees collected		Total expenditure		Expenditure from Provincial Funds.		Cost of each Pupil's education.					
											Total Cost.				Cost to Government	
	1871-72	1872-73.	1871-72.	1872-73	1871-72.	1872-73.	1871-72	1872-73.	1871-72	1872 73	1871-72.		1872-73		1871-72.	1872-73.
					Rs.	Rs	Rs	Rs	Rs	Rs.	Rs A. P.		Rs. A. P.		Rs. A. P	Rs. A. P.
Akyab	107	201	92	124	2,616	2,451	8,829	10,149	6,213	7,698	81	15 7	67	4 6	57 11 0	50 15 9
Moulmein	121	83	64	68	1,636	2,111	7,243	7,795	5,594	5,684	59	6 8	95	10 11	45 14 2	70 3 11
Kyouk-phyoo	60	39	58	53	545	795	4,392	4,317	3,746	3,522	72	6 0	62	9 0	61 11 0	51 0 8
Prome	60	52	48	44	821	576	3,779	4,442	2,953	3,866	62	3 6	83	6 10	48 10 5	72 9 3
Mergui	56	35	46	36	585	518	4 222	4,557	3,595	3,939	75	6 7	94	15 2	64 3 4	82 1 0
Shwè-gyeen	47	45	45	49	536	719	3,979	4,707	3,360	3,988	84	9 9	96	1 0	71 8 1	81 6 3
Total ..	451	455	353	374	7,284	7,170	32,444	35,969	25,466	28,697	436	0 2	499	15 3	349 10 0	408 4 10

Akyab school

53. Inspected on 15th May 1872. I place this school first in the list of the Government schools, as it is at the present time the most advanced, and has far surpassed other schools in numbers. When Mr. Gray first took charge in October 1871, the number on the rolls was 97. At the close of the past official year the number on the rolls was 201. Such an increase is unprecedented in the history of Burmese schools. A lower or primary department was formed last year, to which boys of a tender age are admitted without any preliminary test, and on half the fee charged in the upper department. The addition of a primary department was quite indispensible in a place like Akyab, where there is no preparatory school whatever from which boys could pass the Entrance test formerly prescribed. The number of boys in the lower department constitutes more than one-third of the total attendance, and the receipts have more than covered the cost of the extra master. I regret that I was not able myself to re-visit the school before the close of the year under report, and see the practical working of the above changes: but a very full report was submitted by the Local Committee, for which I owe them many thanks. Mr. Gray devotes a considerable part of his time to the personal supervision and teaching of the lower classes. His system of working is thorough and methodical; it is perfectly well understood by the boys themselves, and excites a wholesome spirit of emulation. During the year under report, the large new school-house was finished and entered, and no expense has been spared by Government to supply the necessary amount of furniture and fittings. The attendance of the parents and relatives of the boys at the annual examination last winter was very much larger than usual; and there is reason to believe that the local interest taken in the school will continue to increase. One silver watch, one gold medal, and nine silver medals were presented as prizes by the residents of Akyab. The majority of the donors were Europeans; but three of them were native gentlemen. The interest thus taken in the school by the native residents of Akyab, contrasts most favourably with the fact that the school-house under former management was twice destroyed by incendiaries.

Moulmein school

54. Inspected on 1st August 1872. This school holds the next rank in the list of the Government schools. Owing to the existence of several other and cheaper schools in Moulmein, the numbers of this school are much below those of the school at Akyab. On the

day of my visit there were 76 names on the rolls, and 70 students were present. Out of the eight classes designed as the full complement of the school in the original scheme of 1870-71, only five had been formed. One more class has since been added. I have submitted a proposal that the lowest classes should be separated from the rest, and formed into a primary department, as at the Akyab school, and the fee in this portion of the school reduced from Rs. 2 to Re. 1 per mensem. When this change has had time to produce its effects, and when the upper department has established a decided superiority to rival schools as it is doing more and more every year, the attendance will no doubt increase in spite of the fact that the fee charged in the upper department will continue to be double that charged in any of the neighbouring schools. The general tone of the school has very greatly improved since Mr. Adams received charge of it. The old school-house has long been in a dilapidated state. A new building is to be erected; but before any steps had been taken for commencing it, it was thought advisable to change the site; and an arrangement was finally made, by which the plot of land belonging to the Masonic Lodge "Philanthropy," was made over to the Government. The design of the new building is such, that at any future time the class rooms can be transferred to the ground floor, and the upper story converted into dormitories. I am confident that if boarders could be induced to come, they would make much more steady progress than day-scholars, because the example and influence of the parents in Burmese families afford an encouragement rather than a check to the irregular habits of Burmese students.

Kyouk-phyoo School

55. Not inspected. I regret I was not able to inspect the Kyouk-phyoo school before the close of the year. The school has been provided during the past year with a new stock of furniture and apparatus: and during the current year a house will be built for the Head master, as at the other Government schools. Mr. Hughes, the Head master, possesses the entire confidence of the Burmese residents, and the school has greatly improved under his care. Kyouk-phyoo is a small and unimportant town; but some of the best Burmese Government clerks have come out of the Kyouk-phyoo school.

The Prome school

56. Inspected 30th November and 5th December 1872. The attendance at this school has never, from the time of its first establishment, been as large as might have been expected from the numbers

of the population of Prome. The number on the rolls at the end of the past official year was only 52,—less by about 20 than the numbers of the Shwè-gyeen school at the end of the past calendar year. The school has improved since the account given of it in the last Education Report. The several classes passed a fair examination in most of their subjects; but there is too much learning by rote, and I think that if more supervision were given to the lower classes by the Head-master, greater progress would be made. Mr. Thomas knows very little Burmese at present; but is learning it.

Shwè-gyeen school

57. Inspected by Mr. Aldridge on 10th February 1873, and examined by him on that and the two following days. On the death of Mr. Simpson, Mr. Simeon, late of the Kishnaghur Collegiate school, was appointed Head-master. When Mr. Simeon took over charge, the numbers were about 30. By 31st December 1872, they amounted to 71, comprising 46 Burmese, 5 Karens, 3 Chinese, 6 Hindoos, 6 Mahomedans, and 5 Christians. The general result of Mr. Aldridge's examination was that, while there had been a very marked progress in almost every subject since the school was last examined, the boys were in many cases not able to reproduce in their own language the knowledge they had learnt in English. I fear this result is very general in our Anglo-Vernacular schools, and will continue to be so until masters can be found competent to teach both languages with equal facility. Mr. Aldridge speaks highly of the pronunciation of English throughout the school, and he "attributes it to the general superintendence given by "the Head-master, Mr. Simeon, to this subject." Mr. Aldridge ascertained that the parents of the children attending the school are mostly Government servants, civil and native police officers, and clerks. It is clear from many circumstances mentioned in the report of the school by the Local Committee that the school is much appreciated by the residents, and that entire confidence is placed in Mr. Simeon. As the school has been only about two years in existence, and less even than one year under efficient management, it would not be reasonable to expect it to have reached already the full standard prescribed for Middle schools; since, for the attainment of this standard, four years at least are allowed in the curriculum. Mr. Simeon is making great progress in the Burmese language, and is doing his best to commence teaching his pupils to translate from one language to another.

The Morgui school

58. Inspected on 12th September 1872. About 40 students were present. The greatest number ever in attendance, since the school was founded, was 62, this was in December 1871. The falling off since that time has been ascribed to two causes, (1) the conflagration which took place in February 1872, and the consequent impoverishment of the residents; (2) the hasty temper and consequent unpopularity of the second master who was removed to the Kyouk-phyoo school in June 1872. As this school had not been more than one year and a half in existence at the time when I examined it, I did not expect to find that it had reached the full standard prescribed for schools of the middle grade. It is much more satisfactory in a newly-formed school to find that the students are making sure and gradual progress, than that they are being forced to travel beyond their natural pace. No first class was in existence at the time of my visit. The second class passed a fair examination in reading, parsing, dictation, arithmetic, and geography. The third and fourth classes also passed a fair examination. Mr. Rawlings, the Head-master, and Mr. Sharp the second master, are both engaged at the present time in learning Burmese, in order to qualify themselves more thoroughly for their duties.

The Aided Schools.

Classification and general statistics of Aided schools.

59. The number of Aided schools last year, including the Karen Normal schools, was 22, against 21 of the year preceding; and the number of scholars attending, 2,298, against 1,949. Of these 24 schools, 13 are boys' schools, 4 are mixed schools, and 6 are girls' schools. The girls' schools, 6 in number, will be noticed in a separate section. The boys' schools and the mixed schools will be described in the present section in the following order :—

I.—Schools attended chiefly by Burmese, paras. 61—71.

II.—Schools attended by Karens, commonly called Normal schools, paras. 72—76.

III.—Schools attended chiefly by Europeans and Eurasians, paras. 77—81.

Comparative table of Aided schools.

60. The following table shows in the usual form the progress of the Aided schools during the past year, as compared with that made in the year preceding. This table includes all

the Aided schools of every description—male, female, and mixed—under the supervision of the Education Department during the past year :—

Number of Institutions.		Number on rolls at the close of the year.		Average daily attendance.		Total expenditure.	
187 1-	1872-73	1871-72	1872-73	1871-72	1872-73	1871-72	1872-73
21	22	1,903	2,242	1,647	1,881	91,322	92,404

Aided Burmese Schools.

61. The Aided Burmese schools, exclusive of girls' schools, last year were 9 in number; and the following table shows the progress of these schools as compared with that of the previous year :—

Comparative return of Aided Burmese schools.

Number of Institutions.		Number on rolls at the close of the year.		Average daily attendance.		Total expenditure.	
1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.
7	9	654	825	496	632	2,4698	28,048

This table shows that the number of schools has increased by 2, and the average daily attendance by 136.

62. Inspected 17th July 1872. Among the Aided Burmese boys' schools, the first place is due to St. John's College, S. P. G., Rangoon. The school is not confined to students from the Burmese and cognate races; but the Eurasian and Indian students are few in proportion. It has been usual to class this school, not without justice, in the same rank as the two Government schools at Akyab and Moulmein respectively. Mr. Aldridge was Head-master of the school at the time when I inspected it. His aim was to introduce as far as possible the same system as that pursued in the Town School, Moulmein,

St. John's College, S. P. G.

in which he was formerly an assistant master. Geography was taught on much the sams plan; the students in the first class drew maps from memory, not as accurately or as neatly as those drawn in the Moulmein school, but yet with a very fair degree of correctness. The students of the first class were studying the Calcutta Entrance course of English literature; but only two students in the whole class (and to these Mr. Warren was in the habit of giving private instruction) were really being prepared for the Entrance examination. The book seemed to me to be much too difficult, even for those two students, much more for the others. The proficiency of the several classes was on the whole satisfactory, compared with other schools in Burma. The average attendance last year was 168, and the cost of each pupil to Government was Rs. 17-9-11.

Aided School, Henzada, S P G

63. Inspected on 8th October and 11th December 1872. This is a boys' school. The staff consisted of two regular teachers and three monitors, or pupil-teachers. This school aims at nothing higher than a middle standard; and of all the schools of this stamp which I examined last year, whether Government or Aided, I give the first place to this. I examined every class thoroughly in all their subjects, and I found that the majority of the students were well grounded, and understood fairly what they had learnt. Probably this satisfactory result is not a little due to the fact that in this school more attention is paid to the Vernacular than in most Anglo-Vernacular schools in this province, and that the students have for some time past been made to translate frequently from one language to another. The attention thus paid to the vernacular in this school was the more remarkable, as both of the regular teachers were at the time of my visits pure Madrasses, who had acquired the Burmese language sufficiently to be able to teach it with success. The average attendance last year was 66, and the cost of each pupil to Government was Rs. 14-8-8.

Aided School, Thyetmyo, S P G

64. Inspected 3rd December 1872. This is a boys' school. It is divided into two departments,—an English and a Vernacular. Both departments are taught in the same room, and each is provided with two teachers. The English department contains three classes. The course of studies pursued in the first class included English reading, grammar, and dictation; arithmetic as far as compound long division; and general geography. History was not at that time being taught. Thus the standard of the

school was far below that of a Middle school. I cannot say that the first class answered well in anything. In grammar, dictation, and arithmetic the failure was most conspicuous. In the second class the results were somewhat worse. The third class, if it could be called by such a name, was a mere medley of unclassed students learning out of various different books, and on no regular system Whatever other causes there might be of the indifferent state of the English department, the two which presented themselves to my mind were as follows :—*First*, the Vernacular had been all along entirely neglected, no attention being given to it at any hour of the day ; *second*, the school had for the last six months been badly supplied with books, for example, in the second class there were only two English Readers for the use of all the students. The Revd. Mr. Chard, the Superintendent, held an examination on paper a few days after my visit, and sent me the results by post. His questions were easier than mine, and the answers were more frequently correct Something perhaps may be ascribed to the shyness of the students in the presence of a stranger ; but all Aided and Government schools have to bear this ordeal, and their comparative efficiency is tested by the result. In the Vernacular department the teaching is purely gratuitous. The course of studies is much the same as that pursued in the English department. The average attendance in the combined departments was 54, and the cost of each pupil to Government, Rs. 11-1-9.

Aided Catholic School, Toungoo

65. Inspected by Mr. Aldridge on the 27th and 28th February and 4th March. This is a boys' school It is divided into five classes ; but such is the dearth of competent assistant masters in Burma, that the fifth class had been for some time without a master. Mr. Aldridge's report on this school is on the whole favourable. The school is working up to the standard recognized by the Education Department as the standard of Middle schools. In arithmetic the first class passed a good examination in the higher rules, but failed to work out questions in the lower rules, the excuse being that they had not studied the lower rules for the past three years The answers in history and geography were satisfactory, except that they were given too much in the language of the book. One good feature in the system pursued at this school is the great attention paid to the vernacular. A few of the students,—namely, those of European or of Indian origin,—do not learn Burmese. The rest, consisting of Burmese, Karens, Chinese, and Shans, study it regularly every day,

and with no small success. Of three students in the first class, Mr. Aldridge writes :—"It was quite a pleasure to hear them "translate orally from one language into another with so "much readiness and precision ; it surpassed everything of the "kind that I have hitherto seen. Each class passed a good "examination in Burmese. Answers in the Vernacular on "geography were very fair, and showed that the boys had "a good knowledge of the subject. Arithmetic in the Verna-"cular was not so well done."

Of the Industrial Department, Mr. Aldridge gives the following report :—"A small beginning has been made in this "department. At the time of my visits, the book-binding and "shoe-making branches were in operation. The Superintend-"ent informs me that his greatest obstacle is the prejudice "entertained by Burmese, Karens, and others against manual "labour." The average daily attendance last year was 57, and the cost of each pupil to Government was about Rs. 14-8.

Mr Sandys' School, Rangoon

66. Inspected 2nd July 1872. This is a boys' school. It was founded some years ago in Canal Street, Rangoon, by Mr. Sandys, the present Head-master of the Government Training School. It had not been opened long before it numbered about 250 students, and reduced the numbers of the S. P. G. school in Rangoon by nearly one-half. Since Mr. Sandys took charge of the Government Training School the numbers of the school have a good deal fallen off. Since that time it has been used as the Practising school of the Training school ; and the curriculum of studies pursued in the two schools respectively has been made to coincide as nearly as possible. The Vernacular holds a more prominent place in the teaching than is usual in the Anglo-Vernacular schools of this province, but it was not considered safe to make the school purely Vernacular. The average daily attendance last year was 130 ; and the cost of each pupil to Government was Rs. 8-4-11.

Moungan Anglo-Vernacular School, Moulmein

67. Inspected 31st July, and re-visited on 15th September 1872. This is a boys' school. It was for several years connected with the Society for the Propagation of the Gospel, until it was given up in 1870-71. It is now purely secular. The Head-master of the school is a Burman named Moung Shoay Thin. The Committee of Management consists of some of the principal residents of Moulmein, European and Burman. In the year 1871-72, and until the present Committee was formed, the school was much indebted to the supervision voluntarily exer-

cised by the Rev. J. Fairclough. For the first four months of the past year the school received no aid from Government, and the object of my first visit was to ascertain whether or no the school deserved a grant. Finding that the school acquitted itself as well as the average run of schools in Burma, and feeling that the efforts of the native Head-master deserved to be encouraged, I thought fit to recommend a grant of Rs. 1,200 per annum, on condition that wall-maps were purchased, and a better staff of assistant teachers provided. The school is now in a flourishing state as regards the numbers. The average daily attendance last year was 93, and the cost of each pupil to Government, Rs. 10-4-9.

Town School, Tavoy

68. Inspected 11th September, and revisited on 14th September 1872. This is a boys' school, purely secular, like the preceding, but not founded like the preceding by a Missionary body. It was opened in January 1868 by Mr. Simeons, under promise of support from the Burmese residents. This is the only Anglo-Vernacular school in the large and populous town of Tavoy. The school-house was built by public subscription. Since the opening of the school a grant-in-aid had been once or twice promised, but for some cause or other was never actually conferred. The object of my visit was to decide whether or no a grant could with justice be given. I found that each class was making fair progress, and that the head teacher, Mr. Simeons, was quite competent to give an elementary training both in the English and Burmese languages. The standard of instruction was not high ; but the pupils were being fairly grounded in both languages. On the whole I thought the school entitled to a small grant. As the teacher was well acquainted with the Burmese language, I left instructions that he should practice his pupils in translation from one language to the other, and that in teaching arithmetic he should use English and Burmese figures alternately. The average daily attendance last year was 25, and the cost of each pupil to Government was Rs. 5-11-5.

Town School, Ramree

69. Not inspected. This is a boys' school. The town of Ramree was once the head-quarters of the Ramree District, but has since been superseded by Kyouk-phyoo. The town school has for several years received an aid of Rs. 600 per annum; but unfortunately I was not able to inspect it last year. The Head-master of the school is a pure Burman. On reference to the Deputy Commissioner it was ascertained that the

school was not equal in efficiency to that recently opened by Mr. Mackertich in the same town, and accordingly it was resolved to discontinue the grant during the present year. The cost of each pupil to Government last year was Rs. 17-1.

Town School, Sandoway.

70. This school ceased to exist about the middle of last year. On the death of the Head-master, Mr. Gordon, no one succeeded to his place. The grant accordingly ceased from that date. No attempt at resuscitating the school has been brought to my notice up to the present date. The average number of pupils that used to be educated in this school was 25, and the grant was Rs. 20 per mensem.

St. Peter's School, Bassein, Catholic Mission

71. Inspected 11th October 1872. This is a boys' school. It is divided into two departments, which in reality are two entirely distinct schools. The first is called the English department, and is open to all races,—Burmese, Chinese, Hindoos, Mussulmans, and Eurasians,—and no language other than English is taught. The second is called the Vernacular department. It is in reality a Karen Anglo-Vernacular school, having no manner of connection with the English department, beyond the fact that the two school-rooms are under one roof.

The English department is divided into four classes. The standard aimed at by the first class is not high. The Reader used by the students is of an elementary kind. The most advanced arithmetician had not gone beyond simple proportion. No history is learned; and the amount of geography is not much. The school is no doubt a useful institution to the mixed races that attend it; but there is a want of a good Government school for the Burmese inhabitants of the large and populous town of Bassein.

The so-called Vernacular department is, as I have said, a Karen school, and appears to be a very good school of its kind. All vernacular instruction is given in the Burmese language; and Father DeCruz says that the Karens much prefer being taught the Burmese language to their own. The school is not really Vernacular as the name implies, but Anglo-Vernacular, or rather Vernacular with English classes attached. The study of English is optional, but in point of fact almost all the students elect to learn it. Father DeCruz encourages the students to learn English for two reasons,—*first*, because it places the resources of English within their reach; *second*, because he finds that it quickens their faculties

and makes them better Vernacular scholars. This school serves the place of a Normal school to the Karen village schools attached to the Catholic Mission. Students seldom enter the school till they are twelve years of age. The course of studies includes reading, writing, composition, geography, history, the elements of natural philosophy, the first rules of algebra, and a course of practical geometry. English is taught as a language, and is not much used as the medium of instruction.

The average attendance last year in the combined department was 71, and the cost of each pupil to Government was Rs. 11-14-6.

Aided Karen Normal or Middle Schools.

Description of the Aided Karen or Normal schools

72. The Karen schools under the Baptist Mission have been usually termed Normal. The title is not strictly applicable to them. It is true that from these schools teachers are supplied to the Primary schools in the district villages; but students are not admitted on the understanding that they will afterwards become teachers. This is left entirely to their own choice; some of them are certainly intended for the Karen College in Rangoon, while others are intended to become candidates for employment in the public and private offices. Thus it is equally or more correct to regard the Karen Normal schools simply as Middle schools fed by the Primary jungle schools, and feeders to the Karen College in Rangoon.

Comparative table of Aided Karen schools

73. The following table shows the progress of the Karen Aided schools in the past year as compared with that made in the year preceding :—

Number of Institutions		Number on rolls at the close of the year		Average daily attendance.		Total Expenditure	
1871-72.	1872 73.	1871-72.	1872-73	1871-72.	1872-73.	1871-72.	1872-73.
2	3	212	242	145	194	16,193	10,612

The above table shows that the number of Aided Karen Normal schools has increased by 1, the nominal attendance by 30, and the actual attendance by 49.

74. Visited 12th October 1873. This is a Mixed school. It was not in session at the time of my visit. The school is divided into two departments,—an English and a Vernacular. The former is by far the most numerous as well as the most advanced. The study of English is optional, but the students are generally eager to learn English if they can. No student is admitted into the English department unless he enters into a contract not to leave school for the next eight years, the Superintendent reserving to himself the option of sending him into the Vernacular department if he finds that he has no capacity for English. In the English department no Vernacular text-books are used; but the students are constantly made to translate their English text-books into the Vernacular. The English department has two objects in view—to supply men to the Karen College at Rangoon, and to the Government and private offices. The object of the Vernacular department is to supply teachers to the Village Primary schools. The only two languages regularly taught are the English and the Karen. There are very few students at present who are studying the Burmese language.

Sgau Karen School, Bassein.

The Industrial department is divided into two branches,—the girls learn plain sewing and fancy work, the boys learn carpentry. The industry of the two branches combined earns annually about Rs. 550. The cost of each pupil to Government last year was Rs. 19-9-8.

75. Inspected 6th October 1872. This is a Mixed school. In this as in the preceding school, English is taught to the majority of the students. It is taught, however, only as a language, and not used as the medium of instruction. In future years Rev. Mr. Smith intends to make the Burmese language, which has not been taught hitherto, a regular part of the curriculum. During the past year Mr. Smith has been able to introduce and put into effect a rule, that no male pupils shall be admitted into the school unless they can pass an examination in reading, writing, and the four simple rules. Out of about fifteen applicants last May, ten were rejected as not being qualified for admission. I examined each class, Mr. Smith acting as my interpreter, and I was quite satisfied with the result. I did not expect much fluency in English, as the English language holds a very secondary place in the curriculum, and Mr. Smith aims at nothing more than teaching them enough English to enable them to read English books. He has generally found that the

Karen School, Henzada.

study of English sharpens the faculties of the pupils, and makes them better Vernacular scholars. The cost of each pupil to Government last year was Rs. 15-10-0.

Karen School, Moulmein,

76. Inspected 31st July 1872. This is a Mixed school. At the time of my visit it comprised 48 boarders, of whom only 6 were girls. In this, as in the two schools last mentioned, the English language is taught optionally, but the number of those who elect to learn it is much smaller. Both of the dialects of the Karen language,—the Sgau and the Pwo—are taught in this school; and as these two dialects are so widely different from each other as almost to constitute two distinct languages, it would probably be a great convenience to all parties concerned if the Karen language could be gradually discarded entirely, and the Burmese put in its place. At the close of the past year 20 students were learning Burmese. The course of instruction includes arithmetic, geography, and grammar, in addition to the ordinary reading and writing; profane history has not yet been commenced. This school has not yet had time to reach the same degree of efficiency as those at Bassein and Henzada. It received no aid from Government until the commencement of the past year. In consequence of the school having been broken up earlier than usual on account of an outbreak of fever, a portion of the Government grant, about Rs. 150, was paid back into the treasury. The cost of each pupil to Government last year was Rs. 6-6-2.

Aided English or Eurasian Schools.

Table of Aided English or Eurasian schools

77. The progress of the Aided English or Eurasian schools, not including the female schools, during the year under report, is shown in the following comparative table :—

Number of Institution		Number on rolls at the close of the year		Average daily attendance.		Total Expenditure	
1871-72	1872-73	1871-72	1872-73.	1871-72.	1872-73	1871-72	1872-73
4	4	655	648	551	593	Rs 24,519	Rs 27,545

The above table shows that while the number of Aided English schools has remained the same, the number in the

rolls had by the end of the year decreased by 7, and the average attendance increased by 42.

The Town School, Moulmein,

78. Inspected on 5th and 6th August 1872. This is a Mixed school. Every class in the school was examined in almost every subject, and the result of the examination was such as to convince me that the high reputation which this school has borne for several years has been fully merited. I have not seen any school in the East in which the subjects studied are more thoroughly mastered and understood by the pupils. The school contains six classes. The sixth is an Infant department sub-divided into four sections. In this department the ages range from 3 to 9, and lower fees are charged. The highest section of the Infant department passed a very creditable examination; their reading was clear and distinct; the multiplication table up to 6 was very accurately known; very few mistakes were made in spelling and dictation. In the fifth class the ages range from 6 to 11. The children of this class worked several questions in multiplication with astonishing rapidity, and did a good exercise in dictation; in addition to this they could name the parts of speech in their reading book and point to the capital cities of the different countries in the Eastern Hemisphere, besides showing a general knowledge of the Western Hemisphere. It is no doubt owing to the thorough soundness of the training given in the lower classes that the intelligence and accuracy displayed by the pupils in the upper classes is to be ascribed. In the first class original compositions were written in my presence on various different subjects, the subjects being selected from the matter contained in the histories and reading books studied in the school. The style of these compositions was in almost all cases clear and grammatical. Some stanzas from *Childe Harold* were read, explained, and parsed with much intelligence and accuracy. Several maps were drawn in my presence from memory, each containing a correct outline of the country drawn, with the latitude and longitude of each place correctly marked. In arithmetic and algebra the answers were equally satisfactory. All the chief rules in arithmetic had been thoroughly mastered, and algebra to about the middle of quadratic equations. I had no time to examine the class in Euclid. It would be unnecessary to go through the details of my examination of the fourth, third, and second classes. The great merit of this school is, that the students in every class are made to understand what they learn, and that mere book-

knowledge is not tolerated. The average number on the rolls monthly was 140, the average daily attendance 120, and the cost of each pupil to Government Rs. 21-6-10$^{2}/_{7}$.

The Diocesan School, Rangoon, Male department,

79. Inspected 22nd July 1872. The Male department is under the management of Mr. Croley. The school is composed of five classes, but there are only two regular teachers,—namely, the Head-master and his assistant. A couple of students who are preparing for the Calcutta Entrance examination are employed as half-day monitors. The school passed a much better examination than could have been expected from the very slender amount of assistance that Mr. Croley receives. There is no Infant department as at the Town School, Moulmein. The lower classes were not so well grounded as the corresponding classes in the Moulmein school, owing no doubt to the insufficient supply of teachers. The students in the second class did an excellent exercise in dictation,—one of the best I have seen in Burma,—and their answers in arithmetic, geography, and the English reading-book were on the whole satisfactory. The first class passed a fair examination both in Indian and English history. In Algebra they were less successful. The class was studying the English Entrance course of Calcutta University for 1872 ; and their answers to my questions were in some cases very creditable. Mr. Croley was also engaged in preparing a few of the senior pupils in the Latin course required for the next Entrance examination. If any of them succeed in passing the examination to be held at the close of the present calendar year, Mr. Croley will deserve much credit. Drawing and singing are taught in addition to the subjects above-mentioned ; and some of the specimens of drawing were of very unusual merit. In January 1871, when Mr. Croley first took charge of the school, there were only 23 boys. By the close of the same year there were 59. In 1872 the number of boys reached 70,—the highest number in the register since the Male department was opened. For several months past the numbers have been stationary ; but the Committee confidently expect the numbers to increase. The average number on the rolls monthly was 55·7, the average daily attendance 53·8, and the cost of each pupil to Government Rs. 35·9.

St Paul's Institution, Rangoon, Catholic Mission,

80. Inspected 13th August 1872. This is a boys' school, chiefly attended by Europeans or Eurasians, but not confined to them. The school is divided into four classes, the last of which contains

above 100 pupils, and is sub-divided into several sections. The course of studies pursued in the first class includes the English language, a period of ancient history, geography, arithmetic, algebra, a few propositions of Euclid, the use of the globes, and mensuration. The students passed a fair examination in the history of Ancient Greece, being part of an elementary treatise on universal history written by Pierce C. Grace. In geography, arithmetic, algebra, and Euclid the answers were satisfactory. The cost of each pupil to Government was Rs. 7-4, and the average daily attendance 260.

St Patrick's Institution, Moulmein, Catholic Mission,

81. Inspected 30th July 1872. This is a boys' school, corresponding in character with the preceding. The school is divided into three classes. The first and second classes were examined in English, geography, history and arithmetic. I cannot say that the results were very satisfactory, though the teachers appeared to devote their whole energies to the work. The boys did not seem thoroughly to understand what they had learnt. The third class is sub-divided into five sections, most of which are made up of very young children learning the first rudiments of reading and writing. The school is very well attended, and is no doubt valued by the poorer section of the inhabitants of Moulmein. Children of all races are admitted; but a higher fee is charged to those who are not of Christian parentage. The average daily attendance was 160, and the cost of each pupil to Government Rs. 8-9-6.

The Independent Schools.

Classification of Independent schools.

82. So far as I have been able to ascertain, most of the Independent or Unaided schools of British Burma, exclusive of Primary Vernacular schools, are comprised in the following list :—

(a)—Six Karen schools, Baptist Mission, analogous to those described in paragraphs 72-76, educating about 380 students, male and female.

(b)—Five Anglo-Vernacular Burmese boys' schools, Baptist Mission, educating about 325 students.

(c)—One Anglo-Vernacular Burmese boys' school, at Myanoung, under the Society for the Propagation of the Gospel, educating about 25 students.

(d)—Five Anglo-Vernacular secular Burmese boys' schools, under native management, educating about 85 students.

(e)—One Anglo-Vernacular school kept by a Hpoongyee, which during the last dry season educated about 30 scholars

Out of the above list of 18 schools I have visited, one in class *(a)*, three in class *(b)*, one in class *(c)*, three in class *(d)*, and one in class *(e)*.

Unaided Karen Schools, Baptist Mission

83. Of these six schools, one is situated in Bassein, two in Rangoon, and three in Toungoo.

Most of the above six schools have at one time or other received aid from Government, but have now become independent. The only one which I have visited is the Pwo Karen school at Bassein, the Superintendent of which applied for a grant-in-aid for the present year. The school was not in session at the time of my visit. As the language of the Pwo Karens is very different from that of the Sgau Karens, the functions of this school do not in any way clash or compete with those of the Sgau Karen school in the same neighbourhood. I found that about 12 pupils were learning the Burmese language out of a total of 50. The study of the English language is optional; but here, as elsewhere, the majority of the students are eager to learn it.

Unaided Burmese Schools, Baptist Mission.

84. Of these five schools one is situated in Moulmein, educating about 146 pupils; another in Prome, educating about 60 pupils; another in the Lammadau quarter of the town of Rangoon, educating about 20 pupils; another in Bassein, educating about 46 pupils; and the last in Toungoo, educating about 53 pupils; in all 325 pupils. All these schools are Anglo-Vernacular. I visited three out of the five,—namely, the Bassein school, the Moulmein school, and the Prome school. The Bassein school was not in session at the time of my visit. The other two were examined by me at the request of their respective managers, the former on 2nd August, and the latter on 6th December 1872. The school at Moulmein was formerely aided by Government, and is still as largely attended as any other school in the town. The grant was withdrawn when it was no longer possible for the Manager, Revd. J. R. Haswell, to obtain the services of an European head-master, or some one equal in efficiency. The Mission school, Prome, used formerly to receive a grant-in-aid; but when the Government school was established, a large number of the students left, and the number of the Mission school fell off. The school, however, has still maintained its position, and was in a fair state of efficiency at the time when I examined it.

Myanoung School, S. P. G.

85. Inspected 19th December 1872. This school has not received any grant for current expenses

since the close of the year 1870-71. It still remains, however, under the supervision of the department, as in 1868-69 it received a building grant amounting to Rs. 1,000. I cannot say that I found the school in an efficient state. The pupils were not as far advanced in their different subjects as a school of that nature should be, if it is to be of any use to the people; and the English pronunciation was extremely bad. With the help of an interpreter, I examined the students in Burmese, and found that in many cases they could not give the equivalents to English terms. The number of pupils amounted to about 25.

Unaided Burmese Secular schools

86. Of these five schools one is kept by Mr. Mackertich at Ramree, another by Mr. Laws at Pantanaw, another by an East-Indian from Madras at Shwèdoung, another by a Burman at Yandoon, and the last by a native of India at Gnathaine-khyoung. All these schools are Anglo-Vernacular. The first I have not seen ; but Mr. Mackertich applied for a grant. The second was not in session when I visited Pantanaw : Mr. Laws applied for a grant. The two next I saw and examined. The former is held in a bamboo house, and consists of about ten little boys, some of whom were learning English syllables, while others could read a consecutive easy sentence, although the school had only been four months in existence. The latter is in a plank building, and is kept by a Burman, who spent some years in England as a domestic servant. Of the five schools above-named, the three last are scarcely worth mentioning in an education report. My only reason for recognizing them in the present instance is that they appear to show how strongly the national instinct of the Burmese, under British rule, even in the towns in the interior, is in favour of learning the language of their conquerors. The same desire has been evinced at other places. At Allanmyo the residents were favourable to a proposal mooted to them by Revd. Mr. Chard to open an Anglo-Vernacular school. The residents of Pegu expressed an equal readiness to Revd. Mr. Warren. When I wrote to the late Assistant Commissioner of Poungday, respecting the project of establishing a Government Vernacular school in that place, I was informed by him that the inhabitants desired an English as well as a Vernacular school. When the project of a Government Vernacular school was first mooted by my predecessor to the inhabitants of Myohoung, the ancient capital of Arakan, the first thing the inhabitants did was to declare for an English school. It is

of course open to question how far such a desire should be encouraged by the State, supposing that it really exists to the extent imagined. Provided that a good deal of stress is laid on the Vernacular, and that the two languages are taught in close connection with each other, I cannot see any harm in the extension of English education if the people really desire it, and if the purely Vernacular schools to be established by Government should not prove on trial to be acceptable to the people. As I showed in the Administration Report for 1871-72, I have all along had the conviction that there is not much opening for purely Vernacular schools in this province. For the promotion of Vernacular education I should rely upon the two following agencies,—the Indigenous schools, and Anglo-Vernacular schools. A scheme for improving the Indigenous schools is given in Part II of the present report. By Anglo-Vernacular schools I do not mean English schools, such as have existed hitherto in this province, but schools where knowledge would be taught to a large extent through the Vernacular, and English would be taught as a language.

Anglo-Vernacular Monastic schools

87. It remains to notice the Anglo-Vernacular Monastic school kept by a Hpoongyee, named Oo-Arain-dhâmâh, in the town of Rangoon. The English classes were opened in this monastery last September, and are chiefly taught by a young man of mixed Chinese origin, whose authority in the khyoung is entirely dependent on the word of the Head Hpoongyee, and whose status in relation to the Head Hpoongyee is defined to be that of "pupil." His capacity to teach is above the average capacity of the men whom we are obliged to employ to teach the lowest classes in the Government schools. There are two schools in connection with this monastery,—one Vernacular, and the other Anglo-Vernacular; and strange to say, the Vernacular classes are relegated to the zayat adjoining the khyoung, while the English classes are taught in the sanctum of the khyoung itself. In the Anglo-Vernacular school the working hours are divided into two sessions, the first from 10 to 1, the second from 2 to 5. In the first session the students are employed in reading English books and translating from English to Burmese. In the second session the first hour is spent in writing, the second in ciphering, and the third in reading Burmese. The registers of attendance were neatly and regularly kept in English. Some of the students had been previously at other schools in Rangoon for longer or shorter periods, others, and these were the majority, had

commenced English from the very first in this monastery I must confess that the pronunication, although decidedly bad, was not worse than I have heard in several schools of much higher pretensions, and that the writing in some cases was decidedly better. The boys do not use tables or desks, but write on the floor after native fashion. The most advanced arithmeticians were working at the rule-of three. The Hpoongyee takes care that the Burmese students go through the usual monastic course ; but makes an exception in favour of Mussulmans or other strangers who care to join the school. Out of thirty students on the rolls, six were Mussulmans, and of these six one was the son of a Madrassee mother, who is still living. The admission of these strangers into a Buddhist school shows the tolerant spirit of the Monastic order.

Section VII.

High Schools.

88. There are at present no High schools in the province. The name has been given hitherto by anticipation to those schools which were set apart for sending up candidates to the Entrance and First Arts examinations of the Calcutta University. If the system of local standards is adopted, the title will be given to those schools which succeed in passing their pupils in the course of studies prescribed for the High departments at the Government schools.

No High Schools at present

89. The chief reason alleged in the Education Report for 1871-72, for recommending local or provincial standards in substitution of those of the Calcutta University was, that Burmese candidates would not be likely to succeed in mastering the English text books prescribed for the Entrance course, much less those prescribed for the First Arts and B A. courses, and that the questions usually set in the English Entrance course required a great deal of knowledge about etymologies, allusions, metres, quotations, &c., which, as far as this province was concerned, was of little or no use, and was in fact more difficult to acquire than that which was really wanted,—namely, a practical mastery of the English language, such as would supply the public and private offices with a better class of clerks or copyists. It seemed preposterous to expect Burmese lads, very imperfectly acquainted with English, to discuss the metres and

Reason why provincial standards were recommended

the styles of English Poets; to give the Greek, Latin, or Saxon etymologies of English words; to explain allusions founded on subjects with which they were wholly unacquainted; and in fact to study English authors from a purely critical and literary standpoint.

The first questions that meet my eye on opening the Calcutta University Calendar for 1871-72 at the place where the questions for the Entrance examination for that year are contained, are as follows:—

(7.)—"Derive and explain the following words:—Em-
"paradise, bayonet, homogeneous, discordant, eyrie,
"dunce, disaster, delinquent, melancholy, equinoc-
"tial."

(8.)—"What are the principal characteristics of Words-
"worth's poetry? What is the title of his chief poems?
"What name is given to the school of poetry of which
"he was the founder? Name the Poets who belong
"to it."

I would ask any one who is acquainted with the present state of English education among the Burmese, whether it was likely that any Burmese candidates, trained in the schools of Burma, would be able within the next 15 years to answer such questions as the above; to give the Greek or Latin roots of the words noted in question 7, or to sit in judgment upon the literary merits of an English Poet, such as Wordsworth. I would ask, too, whether it is advisable to encourage such empty pretensions to learning in a lad wholly unacquainted with either Latin or Greek, and scarcely able to construct a grammatical English sentence.

The argument applied with less force to the European or Eurasian residents of Burma, to whom English is the mother tongue. The truth of my remarks, as applied to Burmese candidates, received an unexpected corroboration during the past official year by the fact that the Senate of the Calcutta University has itself decided that the English Entrance course, as hitherto selected and constituted, is not suited even to Bengalees, and this in spite of the circumstance that the system which is now to be rejected has been in force among Bengalees for several successive years, &c., that the Bengalees have become quite used to it, and pass in it to the number of about 1,900 every year. If such a system is pronounced by the highest authorities in Calcutta to be unsuitable to Bengalees, much more must it be so to the Burmese, who as far as English education goes, are at least fifty years behind them.

The Senate of the Calcutta University has published a resolution that Entrance candidates will henceforth "be examined in the English *language*, and not in English *literature*."

Additional reasons

90. Although, therefore, the chief reason alleged in my pevious report for recommending provincial standards in substitution of those of the Calcutta University will probably in future years exist in a less degree than heretofore, yet there are other reasons which seem to me to render it advisable, for the present at least, to adopt an entirely independent course. The schools of British Burma have not yet reached a University stage. We must be content for the present with a humbler standard than that of the First Arts examination, much more that of the B. A. degree. We must consider the wants of the State, and endeavour to make sure of having these supplied better than they have been hitherto. Supposing that Burmese candidates would be able to pass the Entrance examination after the English Entrance course has been entirely remodelled, it is almost certain that those who passed it would look upon the achievement as equivalent to obtaining a degree, and thus stop short at the very threshold of the University course, without aspiring to anything beyond, or attempting to render themselves qualified for any branch of the public service. The Entrance examination does not profess to afford any such qualification, nor is it ever considered to do so in Bengal or elsewhere. Again, it seems desirable that the course of studies to be pursued in this province should be selected from a more strictly Burmese point of view than is possible for an Indian University, whose chief concern is to provide for the intellectual wants of provinces bearing no resemblance to Burma either in language or historical traditions. If the standards which I have proposed for the Middle schools are suitable for the provincial schools of that grade, the High schools must take up the curriculum at the point where the Middle schools leave it, and not attempt to make a sudden rush into a new groove, for which there has been no previous preparation. The Primary, the Middle, and the High schools should form a connected homogeneous series, the standard of the last being the culminating point of those of the two preceding.

Again, it has not yet been ascertained what sort of results the Burmese intellect, at least in the present generation, is capable of producing; and by keeping the matter in our own hands for the present, the standards can be modified from time to time as fresh experience is obtained. The schools

of Burma are not yet fit for working under any stereotyped system. Some twenty years hence, perhaps, when the problem of high education for the natives of this province has passed beyond the experimental stage, and when the schools of this province have some system of their own to show which would be worth the recognition of the University, they may apply to have some place assigned them within the pale of the Calcutta University; or it might even be possible to found a local University. Lastly, it seems probable that an Examining Board nearer home, and a system of local examinations held yearly in Rangoon, and possibly in Moulmein and Akyab, will excite a greater interest and a keener competition among the Burmese and other portions of the community than the operations of a remote and foreign University.

Local standards as practiced or proposed elsewhere.

91. The plan of giving Government certificates for Government local standards is not without precedent in other provinces. It has been practiced in the Island of Ceylon for the last eleven or twelve years; and, judging from the last Education Report, the system appears to have worked well. Examinations for Government certificates are held yearly in Columbo, Galle, Candy, and Jaffna, and the names of the students who pass are placed alphabetically in three classes. Again, the Punjab University College at Lahore has been in the habit of instructing its pupils in a course of studies which is suited to the requirements of that province, but happens not to coincide with any of the standards at present recognized by the Calcutta University; on the refusal of the University to confer degrees on candidates for passing in those studies, the Local Administration decided on doing without degrees in cases of that kind, and awarding a provincial certificate as a substitute.

Again, in the Education Report for 1871-72, relating to the Hyderabad Assigned Districts, I find that the Officiating Director of Public Instruction alludes to the distance of the Bombay and Calcutta Universities, and the difficulty of the tests prescribed by them as being among the causes of the present backward state of high education in that province, and submits a proposal to establish local examinations and award provincial certificates, the standards being regulated according to the wants of the State. I am not aware whether the proposal has been adopted or not.

Again, even in Bengal itself, the stronghold of the University system, the province which supplies far more students and graduates to the Calcutta University than all the other

provinces in the Bengal Presidency put together, a local standard has been lately established for the special purpose of testing the fitness of candidates for admission into the Native Civil Service, and classes have been opened in the Government College at Hooghly for the purpose of training men in the several subjects of examination. The Civil Service standard prescribed by the Local Administration is entirely independent of the University; candidates who have never been in any way connected with the University are quite as eligible as any other candidates, and the only point in which University certificates can count is, that those candidates who may happen to have passed the Entrance or First Arts standard are exempted from any further examination in the English language.

The object of local standard.

92. The object of all these provincial standards is, I imagine, one and the same—namely, to enable each province to provide for its own wants, and adapt its educational system to the intellectual tastes and capabilities of its own children. The principle of providing for local wants appears to be distinctly recognized in the Educational Dispatch No. 49, dated 19th July 1854, where the use of examinations is said to consist in their supplying "tests of the fitness of candidates for the special duties "of the various departments in which they are seeking em-"ployment." Something of the same kind appears to be implied in the recent measure of financial decentralization, by which the departments of public instruction were included among the list of the provincial services, and the Local Administrations were thus enabled to spend educational funds in the manner most adapted to local wants. Local standards for special purposes are not, however, incompatible with those of the general system of the University, and provincial certificates need not be considered to establish a better claim to employment than a Degree obtained from Calcutta or any other University, provided the candidates are equally suitable.

The proposed English standards
The Lower Standard

93 The scheme of local standards of high education, which it has been proposed to introduce, is given in the letter quoted at length in Adpendix F,—a letter written in reply to the Resolution by the Chief Commissioner dated 28th September 1872, a copy of which may be seen in page 5 of the Education Report for 1871-72. For the English department the scheme includes two standards,—a Lower and a Higher.

The lower standard is as follows :—

(*a*)—*The English language.*—Grammar and analysis, precis-writing, dictation, original composition, transation from authors not seen before.

(*b*)—*The second language.*—Pali for Burmese candidates; Pali or Burmese for Karen candidates ; Burmese or Latin for European candidates.

(*c*)—*Mathematics.*—Arithmetic, the whole ; algebra to the end of quadratic equations ; an easy course of *practical* geometry.

(*d*)—*History.*—History of Burma ; History of India.

(*e*)—*Geography.*—Geography of the Eastern Peninsula; Geography of India ; General Geography ; and Physical Geography.

The Higher Standard

94. The proposed higher standard is divided into two parts—the necessary subjects and the optional subjects. The necessary subjects are scarcely anything more than those of the previous standard repeated. The optional subjects are as follows:—

(*a*)—*Mathematics.*—The entire course prescribed at the Roorkee College for candidates for the Upper Subordinate Establishment of the Public Works Department; the use of logarithms ; an easy course of trigonometry.

(*b*)—Mechanics and hydrostatics.

(*c*)—Electricity and magnetism.

(*d*)—Elements of physiology.

(*e*)—Elements of chemistry.

How far it may be expedient to provide teachers for each of these optional courses will depend upon the amount of demand. Three at any rate seem likely to be held in more immediate request,—namely, those marked (*a*), (*c*), and (*d*). The object of the optional courses is to qualify candidates for admission into one or other of the Special schools which it is proposed to establish, and the object of these Special schools is to train men for the several branches of the public service and for the private professions. For example, the subject (*a*) is meant to prepare men for the Engineering school, and this school is meant to prepare men for the Public Works Department; the use of logarithms is included in the test, because a knowledge of this branch of mathematics will qualify men for the Accounts Branch of that Department.

Subject (*c*) is intended to qualify men for admission into the Telegraph school, and this school, as the name implies, is meant to prepare men for the Telegraph service. Subject

(*d*) is intended to give some preparation for the studies to be pursued in the Medical school, and the object of this school is to prepare men either for the Medical Department of the public service, or for the still more useful career of a private practitioner. Subject (*e*) is intended to refer chiefly to Agricultural chemistry, to which it might be possible to add, as Dr. Mason suggested to me, a little *practical* botany and geology. This would perhaps be a useful course for men seeking employment in the Forest Department; but the chief aim would be to introduce among the upper classes of the Burmese community a kind of knowledge that could scarcely fail to be useful in a country so essentially agricultural as Burma is.

The above scheme, a scheme of the future

95. I do not expect that the above scheme of English standards can be suddenly or rapidly put into full effect, or that complete success can be attained, until the Middle schools can work efficiently up to the Entrance standard, for which they are intended, and thus fulfil their proper function as feeders to the High schools. When the Government school is opened in Rangoon, it is hoped that this school will itself set the example of supplying suitable candidates to the High department which will be attached to it as soon as candidates are ready to pass the entrance test. It is hoped, too, that the Middle schools in the districts will, under the stimulus of the various scholarships which it is proposed to establish, send up suitable recruits from year to year. Every care has been taken to make each standard a stepping-stone to the one above it. Thus, the Middle or Entrance standard repeats every subject that is included in the Junior scholarship standard; the Lower English standard repeats the subjects of the Entrance standard; the Higher English standard repeats those of the Lower standard; the Special schools include the optional subjects chosen for the Higher standard by those who pass it. It is not to be expected that a scheme of the above magnitude can suddenly be brought into full working order, or bear within the next three or four years the fruits which it may be expected to bear ten years hence. In the Bombay system a certain curriculum is laid down for the work of each successive year, and a term of ten years is allowed to enable a boy to qualify himself merely for the Entrance examination into the Bombay University, and this in a province where the system of the Education Department has long been fully at work, where the schools have long been set in the keenest

competition, and where the University is continually pouring fourth men qualified to act as teachers in the preparatory Anglo-Vernacular schools. In Burma all these advantages are at present wanting. There is no competition anywhere. A competent assistant teacher scarcely exists.

The chief impediment to the scheme.

96. The chief impediment which I anticipate to the working of the scheme as a whole lies in the difficulty of procuring competent Anglo-Vernacular teachers for the lower classes of schools. This is *the* want of the province at the present time. I dwelt upon this fact with special prominence in the last Education Report; and farther experience has led me to believe that the Burmese assistant teachers at Anglo-Vernacular schools are quite as bad, if not worse, than I represented them to be. The best of the men at present produced in our Anglo-Vernacular schools are not good enough to make efficient teachers; but owing to the smallness of the pay offered, we never get anything but the second best, or even the third best men to enter the educational service.

As soon as the Government school to be established at Rangvon has been brought into good working order, and a High department has been formed, it will be advisable to take the earliest opportunity of attaching to it a Normal class for training Anglo-Vernacular teachers. Even in the general school, however, it will not be easy to find a competent teacher for every class. In short, we are involved in a circle from the trammels of which we cannot expect suddenly or rapidly to escape; the schools are inefficient because the teachers are incompetent; and the teachers are incompetent because the schools are inefficient.

Inexpediency of adopting lower standards

97. I think it would be impossible to devise any scheme of standards easier than the above, and yet at the same time high enough to supply the State with efficient servants. Dr. Mason, to whom I showed the scheme, is afraid that "it looks a little too far "in advance of the people with whom we have to deal, or in "other words, it will be found too difficult for the students "to reach the mark. Different nations come into the world "with the intellectual instincts differently developed in degree. "A crow can build a nest, but it will take a long course of "study for a crow to learn to build a nest with the artistic "taste of a weaver-bird. So uneducated tribes lack the ruts "of knowledge which are forced on the minds of educated "nations, and in which cars easily move when set in motion."

If the above standards should prove to be really beyond the reach of the Burmese, then it will be impossible ever to raise them to the position which they ought to occupy in their own country; for nothing less than the knowledge required in these standards will qualify them for taking a part in the public administration. I am not myself, however, afraid of the standards being too high; for the amount of progress required for passing through the several intermediate stages between the lowest and the highest standards is very gradual, every new stage being closely dependent on the one preceding it; and it has been found that Burmese students in England or Calcutta, or in any place where the competition and other surrounding influences are favourable to industry and emulation, are quite able to cope with men of other races. Care must be taken to keep up a constant competition by the stimulus of scholarships, prizes, and local examinations; and the Burmese must be made to understand that unless they will consent to remain at school longer than they have been wont to do hitherto—long enough in fact to pass the Government standards—they will not be entitled to employment in the Government service, and must make way for foreigners.

No special favour shown to Burmese

98. While, however, the claims and capacities of the Burmese have been thus fully and carefully considered in the preparation of the above standards, there is no intention of showing any special favour to the Burmese to the exclusion of men of other races. The whole scheme of provincial standards,—namely, the Entrance standard, the English Lower standard, the Higher or final standard, to be followed by a Special standard at one or other of the Special schools—is quite as suitable to candidates from the European or Eurasian community as to those of Burmese or cognate origin; indeed it is much more so, because English is to them the mother tongue. It will be open to such students to attend the Government school in Rangoon, if they desire to do so, even from an early age; and the Special schools are intended for the benefit of all. If the aided English schools prefer to work for the First Arts Degree of the Calcutta University, no impediment, I imagine, will be thrown in the way; and this degree would entitle a man to admission into any of the Special schools as much as a provincial certificate. The system of optional standards is already in force in the Lower Provinces of Bengal, the Punjab, and the Island of Ceylon, where some of the High schools or Colleges compete for the provincial standards, others for those of the Calcutta University.

The proposed Pali standards

99. For the benefit of those Burmese youths who might have a decided taste for literature, and a decided distaste for the study of science or mathematics (and such students are to be found in every nation), it has been proposed to form a Pali department, with English as the second language. It is to such men that we must look for having useful English books translated into the Vernacular, and for supplying competent Pali teachers to the Middle and High schools. Two standards have been proposed for candidates studying in the Pali department, a Lower and Higher, and in both a parallel English course is made and compulsory, as in the Sanskrit College in Calcutta. The proposed English subjects are as follows :—

(*a*)—The English language, (as in the Lower English standard, paragraph 93.)

(*b*)—History, (as in the lower English standard.)

(*c*)—Geography, (as in the lower English standard.)

The Pali text-books for either standard have not yet been fixed. Since no candidate would be allowed to enter the Pali department without first passing the Middle or Entrance standard described in paragraph 42, or to remain in it without studying a parallel course of English text-books, it is evident that the proposed Pali department is not open to the objection that it will be encouraging men to acquire knowledge which is merely useless and out of date. The Pali language is a living power of no mean strength at the present day; and as Dr. Mason says, "in Burma, Pali is "much more interwoven with the vernacular than in England "Latin is with English." Even the People's Editions of the Burmese classics, which the Government is now bringing out, are largely interspersed with Pali quotations and phrases. The course of studies which a man must have gone through before he can obtain a certificate in the Pali department, would be very similar to what is still pursued in the public schools in England. *There* the curriculum chiefly consists of the three languages, Latin, Greek, and English, together with some arithmetic, history and geography. *Here* the three languages would be Pali, English, and and Burmese, while the supplementary subjects would be the same. Men so trained would be quite competent to take employment in public or private offices as English clerks. They might be useful, too, as printers, or as editors of Pali and Burmese texts, or as translators; possibly even as authors. The amount of attention which they will have paid to language

as a study, is likely to make them as good or better scholars in English than those who compete for certificates in mathematics or science; and thus they would be well qualified for imparting the resources of English literature into the Vernacular language.

Vernacular High School standards

100. If a demand should exist for high Vernacular attainments, an opening has been made for it in the proposal to establish a Vernacular department in the High school at Rangoon. The two standards for this department are given at length in paragraphs 16 and 17 of the scheme quoted in Apendix F. It is to men trained in this department that we should look for a supply of competent teachers for the Government Vernacular schools. It was with the object of promoting the success of the scheme of Government Vernacular schools, that I proposed to establish the above department. Teachers for Middle schools should be men trained at High schools; whereas the students admitted to the Rangoon Training School have scarcely received a better previous education than the female students who belonged to the Training School in Rangoon.

Section VII.

System of Scholarships.

Present system of scholarships

101. The system of scholarships at present in force in British Burma is that sanctioned by the Supreme Government in the Financial Resolution No. 2644, dated 30th November 1869:—"Scholarships to be assigned annually, tenable for two years each, namely, five in the Akyab school and four in the Moulmein school, at Rs. 10 each, making an aggregate charge of Rs. 90 monthly for the first year, and thereafter of Rs. 180 per mensem."

Defects in its practical working.

102. Since the present scholarship standard has been made to coincide exactly with the present recognized standard of Middle schools, it appears to have been intended by the Education Department that the different scholarships should be competed for annually by the best students among the several Middle schools, and not merely by students attending the High school. By this means the proper object of a scholarship system would be placed in a fair way of fulfilment, and the Middle schools would be brought into a closer connection with the High schools, and into a keener competition with each other. While, however, the theory has been sound enough, it has never once been put

into practical effect, owing to the want of any organized system of local examinations; none but students at the Akyab or Moulmein schools have ever had a chance of competing; the Government Middle schools have thus derived no advantage whatever from the institution of scholarships, and the Aided and Independent schools have been kept entirely out of the field. Another defect in the practical working of the present system is, that European or Eurasian candidates can seldom have a chance of competing for the scholarships, because the Burmese language is the only second language allowed in the standard of examination, and no place is given to the Latin language, which is usually preferred by such candidates to the Burmese language. The defects, then, of the present system of scholarships, as it has been worked hitherto, are threefold—(1) the virtual exclusion of candidates from the Government Middle schools in the districts; (2) the exclusion of candidates from Aided and Independent schools; (3) the almost exclusion of European or Eurasian candidates.

Proposed new scheme of scholarships

103. The scheme of scholarships now in force is intended to subserve the interests of the Calcutta Entrance examination. The new scheme proposed in the letter quoted in Appendix F is drawn up on the basis of Government local standards in substitution of those of the Calcutta University. The following list is a slight modification of that proposed in paragraph 38 of the letter referred to:—

(1)—Junior scholarships, Vernacular, tenable for two years, and open to students under 14 years of age.

(2)—Junior scholarships, Pali, tenable for two years, and open to students under 14 years of age.

(3)—Entrance scholarships, English, tenable for two years, and open to students under 16 years of age.

(4)—Entrance scholarships, Vernacular, tenable for two years, and open to students under 16 years of age.

(5)—Senior scholarships, English, tenable for two years, and open to students under 18 years of age.

(6)—Senior scholarships, Vernacular, tenable for two years, and open to students under 18 years of age.

(7)—Senior scholarships, Pali, tenable for two years, and open to students under 18 years of age.

Explanation of the different scholarships

104. The above scholarships would be open to all schools alike,—Government, Aided, and Independent,—and with the exception of the Vernacular and Pali scholarships, which would obviously be

confined to the indigenous races, they are open as much to the European as to the Native community. Even these are open to the European community if they desire to compete for them. The two first are intended to encourage Vernacular schools, whether Government or private, and to give those students who have no English school at their doors, an opportunity of holding a scholarship at a school where they could learn English. Some of the best English scholars in Bengal have been men who obtained scholarships from Vernacular schools. The Entrance scholarship, English, would be open to all races alike, the second language being changed according to the nationality of the candidate: the standard of this scholarship would, as the name implies, be the same as that of the Entrance examinination into the High Department of the Government schools at Rangoon, Akyab, or Moulmein. The Entrance scholarships, Vernacular, are meant for those who desire to enter the High Vernacular department at the Government school, Rangoon. The Senior scholarships, English, are meant for those desirous of competing for the Higher English standard; and the standard of the examinations would be the same as the Lower English standard. As in the case of the English Entrance scholarship, the second language would be changed according to the nationality of the candidates. The next scholarship is for those who have passed the Lower Vernacular standard. The last for those who have passed the Lower Pali standard.

Examining agency for scholarships

105. To carry out this system of scholarships in the spirit in which they are intended, it will be necessary to organize a thorough system of local examinations all over the province. The plan which I have proposed in the letter quoted in Appendix F is (1) to fix upon certain places as examining centres; (2) to appoint a Central Examining Board in Rangoon; (3) to send the examination papers by post from Rangoon to the different examining centres; (4) to make the Local Committees of Public Instruction responsible both for the management of the examination and for forwarding the written answers of the candidates to the Examining Board in Rangoon.

Mode of paying scholarships.

106. There is one great principle which I think should be strictly enforced,—namely, that all scholarships should be paid in kind, not in money; in other words, that scholarship-holders should not be allowed to retain their scholarship except on condition of their becoming boarders at the Government High school,

where they would receive board and tuition gratis, perhaps also books. The sum of Rs. 10 per mensem, which is paid to scholarship-holders on the present system, could be much more profitably expended in providing a free board and education to those students who have earned it; and the expense to the State would probably be much the same. Burmese boarders would make at least twice as rapid and as sure progress in their studies as Burmese day-scholars; and by thus paying the scholarships in kind, instead of in money, the Government would obtain at least double the return. A different arrangement would be made for Europeans or Eurasians, as they would probably object to living among the Burmese boarders after Burmese fashion.

SECTION VIII.

Special Schools.

List of Special Schools at present existing.

107. The only Special schools at present in the province are (1) the Industrial departments attached to the Aided Karen schools; (2) the Government Training School in Rangoon, the original object of which was to promote the project of improving the monastery schools, the present object of which is to train teachers for Government Vernacular schools. The Aided Karen schools, usually designated Normal, cannot with propriety be classed among the Special schools, and have been already noticed among the schools for general instruction.

Industrial department.

108. The principal art taught in the above-named industrial departments is carpentry; and the object of these departments is to teach the Karens the arts of civilized life. The Karen branch of the Catholic Karen School at Bassein has an excellent industrial school which teaches printing, book-binding, and shoe-making, in addition to carpentry. The industrial branch of the Karen Institute under Dr. Mason at Toungoo teaches printing; and several valuable works have issued from the Karen Institute Press, among which may be mentioned *Dr. Mason's Pali Grammar*, and his *Hand-book of Medicine*.

The Rangoon Training School

109. The number of students at the Government Training School in Rangoon has remained stationary during the past year. The school is divided into two sections, termed respectively the Senior and Junior. The students of the Junior section constitute all but five of the total attendance, and are intended to serve as teachers

in Government Vernacular schools, while those of the Senior section are trained to become Vernacular teachers in Anglo-Vernacular schools. The number on the rolls at the close of the official year was 64, and the cost of each pupil to Government during that year was Rs. 249. In the year 1871-72 each pupil cost Rs. 251. Thus, the total cost of the training of each pupil for two full years amounts to Rs. 500.

Examination of the Rangoon Training School

110. The Government Training School has been frequently inspected during the past year. On 27th June and on 20th December 1872 the students were examined *viva voce* by Bishop Bigandet. In January 1873 I held an examination on paper of those students whose time would shortly expire; and the chief object of my examination was to decide to which of the students certificates could be awarded. I set four papers, one in history and geography, one in arithmetic, one in algebra, and one in mensuration; and the standard of the questions was not certainly above that defined in the curriculum. The questions were translated into Burmese by Mr. Sandys and Mr. Ripley, and were not merely copied down by each student from dictation, but written out in full on a black board, which was placed within sight of all the candidates. The questions and the results of the examination are given in Appendix G.

Results of the examinations

111. It will be seen on reference to the said Appendix that the results of the examination were in some respects far from satisfactory. For example, in mensuration—one of the chief subjects, for the teaching of which Government Vernacular schools were considered necessary—the highest number of marks obtained was only 27 out of 100. Two candidates obtained 27 marks, five 23, two 19, one 13, two 11, two 9, two 8, six 3, and two none. The questions were only ten in number, and three hours were allowed for doing them. The questions were not of more than ordinary difficulty, and were all taken from either Stilson, Tate, or Barnard Smith, whose books are more or less used by the teachers in the Training School. There is no question in the whole paper which might not have been found in the book recently prepared by Mr. Sandys for the use of Government Vernacular schools. The answers in arithmetic were certainly better, but not what could be called good. The answers in algebra were worse. In history and geography the answers were below moderate.

While, therefore, it must be admitted that the Government Normal Students failed signally, so far as these subjects

were concerned, to evince the knowledge which it was intended that they should acquire by the completion of two years' training, there is yet abundant proof that they have greatly improved since they joined the school in dictation and composition; that many of them are very proficient in the art of mapping; and that though their knowledge of arithmetic was at the time of my examination far from perfect, they still showed themselves to be fairly conversant with the easier and less advanced branches of the subject. The young men will be examined once more before they are finally sent out as teachers to the Government Vernacular schools. In this examination algebra will be omitted, as this subject is not essential. It may be hoped that by that time some of them will be entitled to receive certificates. In any case the progress they have made in some subjects since they commenced their Normal course, is such as to render them not incompetent to teach the classes first formed at the Government Vernacular schools, and it is possible that as their first pupils advance in knowledge, they themselves by practice and private study will advance in proportion, especially as they will be encouraged by the promise of increase of salaries.

Causes of failure

112. In justice to the teachers employed at the Rangoon Training School, I will now attempt to explain the causes why the students abovementioned should have failed so signally by the end of their two years' course to reach the measure of attainments for which the school was founded. *First*, the salaries offered were too low to attract men of the right stamp into this branch of the Government service. The only inducement offered was a salary ranging from Rs. 10 to Rs. 15 per mensem. Now, as a Burmese Vernacular writer, educated in an Indigenous school, can often earn Rs. 30, while a cooly, if he chooses to work, can earn almost as much, it is not likely that the services of a learned man, well versed in the several branches of arithmetic, in geometry, surveying, history, geography, and composition, can be secured on Rs. 10 or Rs. 15. *Second*, the discipline of the school has suffered from the fact of certain students having been allowed long ago to break their contracts with impunity. By the rules of the school every student prior to his admission signs an agreement with the Director of Public Instruction, binding himself to remain under the discipline of the Training School for two years; and serve the Government as a teacher for two years after leaving; besides this, he should prior to his admission, produce some

security that the Government money would be refunded, in case the defaulter should not be able to refund it himself. But the second rule was not acted upon in the case of almost all the students admitted prior to the commencement of the past official year, and thus the Government had much less hold upon the good behaviour of these students.

Third, the students admitted into the school were of an age when an untrained mind is almost past the capacity of taking in new impressions. By the rules of the school, the age for admission ranges between 18 and 24. The age of 18 is a very good age for commencing a Normal course, but only on condition that the student has been well educated in the same intellectual groove up to that time: for the proper function of a Normal school is not so much to teach men new knowledge as to teach them the art of imparting knowledge previously acquired elsewhere. Now, the only students whom it was possible to secure for the Rangoon Training School, were either young men trained from their childhood upwards in an intellectual groove radically different from the new groove prescribed for them, or men who had failed from indolence or incapacity, or both, to make the average degree of progress in Anglo-Vernacular schools.

Fourth, the school was from the very first very badly supplied with books. At the time when the school was founded, and for some time afterwards, Vernacular school-books were very scarce. Until the new elementary geography was written by Mr. Sandys, the 64 students had to make the best they could of fourteen copies of *Hough's Geography*. A book in history is only now ready for the press, and consequently history has been taught entirely without books. The only arithmetic supplied was *Stilson's Abridged Arithmetic*, and thus the students had no good book on commercial arithmetic; this subject consequently had to be taught orally. A complete manual on land-measuring is only now ready for the press, and thus anything above Stilson's easy rule had to be taught orally. Algebra has been taught entirely without books.

List of Special schools proposed for the future

113. By the time that general education has made sufficient progress, and the province is supplied with a large number of young men qualified to serve with credit in the public offices, or enter the several private professions which may be open to them, it will be desirable to establish several new schools for special training. These should be established

in Rangoon, the chief city of the province, and attached to the General department of the High school. A scheme for special departments may be seen in paragraphs 61—113 of the letter quoted in Appendix F; and the list includes (1) a Vernacular Normal school, which would be merely a continuation of the present training school on a somewhat different plan; (2) an Anglo-Vernacular Normal school; (3) a Pali Normal school; (4) a Printing school; (5) a Medical school; (6) an Engineering school; (7) a Law school; (8) a Telegraph school; (9) a drawing school. But the possibility of opening these Special schools will depend upon the degree of progress first made in *general* education; for to attempt to instruct half-educated young men, possessed of a small smattering of English, in arts and sciences requiring a high degree of previous mental preparation, would throw the whole scheme into ridicule.

Proposed Anglo-Vernacular Normal School

114. The object of the proposed Anglo-Vernacular Normal School would be to supply the greatest and most urgent want that exists at the present time in the schools of Burma,—namely, Anglo-Vernacular teachers *competent to teach both languages*, one language through the other. Men of Burmese, Anglo-Burmese, or English extraction would be equally eligible for admission into a Normal school of this type; and I believe it is the want of teachers of this stamp which has hitherto as much as anything else, retarded the progress of English education among the Burmese. According to the scheme proposed none could be admitted into the Anglo-Vernacular Normal school but men who had first obtained a certificate in one of the local tests of high education. As a temporary measure it will perhaps be advisible to admit any suitable material that can be got. In my last report I dwelt upon the fact that the present Burmese assistant teachers were very imperfectly acquainted with the English language. Since that time it has been brought to my knowledge that, except colloquially, they are equally ignorant of their own language. In the letter No. 2-4, dated Thayetmyo, 19th March 1873, addressed by Lieutenant-Colonel H. Browne to the Secretary to the Chief Commissioner, he remarks as follows:—"There are good Burmese scholars and "a few fair English scholars amongst the Burmese of the "present generation; but where is there one who is familiar with "the literature of both countries? I have never met one yet. "At present the acquirements of English by a Burman seems "incompatible with good Burmese scholarship." Two or

three months ago the third mastership of the Rangoon Training School fell vacant: the standard of vernacular teaching for the third class is anything but high, and the salary offered is liberal,—namely, Rs. 60 per mensem. Three candidates were tried in succession. Not one of them could do a moderately correct exercise in dictation; each was at an utter loss how to teach arithmetic in his own language, and they could not teach mensuration in any language, either Burmese or English. Being a stranger in Burma I know nothing myself of the Burmese language; I rely upon the statement of Mr. Sandys, by whom they were tried and found wanting. All three had been brought up in the school of Revd. John E. Marks, and were in the first class before leaving. Since leaving Mr. Marks' school all three have been engaged as teachers in Anglo-Vernacular Schools: they are likely therefore to be very fair representatives of the class of men whom we are obliged to employ to teach the lower classes at Anglo-Vernacular schools. In the Government school at Shwè-gyeen, it was noticed by Mr. Aldridge that the third master had to make two attempts before he could state an arithmetical question correctly on the black board in Burmese figures. If my principle of Anglo-Vernacular teaching is a sound one,—namely, that in the the lower classes knowledge should be taught in the Vernacular and English taught only as language, and that in the higher classes pupils should be constantly practiced in translating from one language to the other,—then the teachers we now have are doubly incompetent, for they know neither English nor Burmese sufficiently.

Proposed Pali Normal School

115 The object of the proposed Pali Normal school would be to supply Pali teachers to the better class of Anglo-Vernacular schools in the district, just as the Sanskrit College in Calcutta supplies Sanskrit teachers to the higher class schools and the High schools of Bengal. None would be admitted into the Normal school but those who have obtained a certificate in the Pali Department; and as I have shown above, none could obtain a certificate in the Pali department without passing a preliminary test of proficiency in English. A Pali teacher, therefore, could be employed to teach a great deal besides the Pali language. In each of the three Normal schools mentioned in paragraph 113, the fundamental principle laid down is that every student shall pass a high standard before admission, and that consequently the Normal training shall be devoted to its

proper function, which is, not to teach new knowledge, but to teach the art of imparting knowledge previously acquired.

Proposed Medical School.

116. Full accounts of each of the remaining special schools may be seen in Appendix F, paragraphs 80—113. The subject of the Medical school has been separately dealt with in my letter No. 83-37, dated 27th January 1873; and this letter, together with other papers on the subject, is printed in Appendix H. The object of the Medical school would be twofold,—(1) to supersede the Hospital Assistants at present obtained from Bengal; (2) to supersede the present class of private practitioners, whose knowledge of medicine is very imperfect, besides being largely mixed up with superstition. The school for training Hospital Assistants would receive all instruction in English, as otherwise they would be of little or no use for hospital work. If the school for training private practitioners is to be taught in the Vernacular, as has been proposed, the difficulty will be, how to procure teachers competent to lecture on the most important branches of Medical science in the Burmese language. Several different plans are discussed in my letter No. 83-37. It appears to me that the shortest way to obtain the staff required would be to send a few English-speaking Burmans to some Medical school or college outside of Burma, where they would study medicine in company with English, or English-speaking students. These men on their return to Burma would be able to open Vernacular Medical classes and give suitable instruction to those of their countrymen who, knowing no language but Burmese, might desire to become private medical practitioners. The above suggestion tallies with the spirit of a proposal which appeared in the Supplement to the *British Burma Gazette*, dated 5th July 1873, page 227, where a proposal is made by the Officiating Secretary to send four or five intelligent young Burmans to India to study the elements of veterinary medicine, receiving a stipend of Rs. 30 or Rs. 40 a month while under instruction. Human patients are not less deserving of sound medical treatment than cattle are, and I am told that the present race of private practitioners, much as they may desire to heal the diseases of their patients, are utterly incompetent to administer anything approaching a rational treatment, and that in point of fact they destroy many patients who would have had some chance of recovery had their diseases been left to nature. It is desirable, I think, that the new class of private practitioners, if such can be formed, should be taught in the Vernacular, because English-speaking

practitioners would think themselves entitled to very much higher fees than those who know no language but their own, and therefore be less generally useful. If the school for training private practitioners is to be taught in English, as that for training Hospital Assistants should certainly be, then there would be no difficulty in procuring a sufficient staff of teachers from the class of Sub-Assistant Surgeons trained in one or other of the Indian Medical Colleges; but if it is to be taught in the Vernacular, then, as I have said, the shortest method probably would be to send a few intelligent young men to some English speaking Medical College outside of Burma; for otherwise we must rely either upon the Sub-Assistant Surgeons accomplishing the difficult task of mastering the Burmese language sufficiently to enable them to deliver Vernacular lectures, or upon their pupils being at some future day sufficiently well versed in medical science to be employed as lecturers; each of these processes would be more slow and difficult, and less sure of attainment than the plan proposed. If Burmans should be sent to study medicine at some College outside of Burma, a College in Britain or Ireland would give them a much better training than any College in India could do, and the lads could be very much better cared for, as I have shown in paragraph 37 of my letter No. 83-37.

Proposal to train the sons of present practitioners

117. In order to facilitate the object of superseding the present class of private practitioners, it would be expedient to invite the sons of the present practitioners into the medical school, stipends being duly offered. These youths on their return to their houses would gradually take up their fathers' practice, and thus all clashing of interests and waste of power would be avoided. It appears that at the present time there are two distinct schools of medicine among the indigenous doctors, one of which relies exclusively upon diet, the other upon vegetable drugs. If the sons of men belonging to either school could be taught to practice the healing art on our system, and were furnished with the requisite supply of drugs on their return to their native town or village, both classes would gradually disappear.

Dr Mason's Materia Medica

118. During the year under report, 500 copies of Dr. Mason's Materia Medica were purchased by the Education Department in accordance with the sanction of the Chief Commissioner. These books are now lying idle in the Director's Office,—a circumstance which, considering the usefulness of the books, is much to be regretted. I quote the following extract from an official

letter addressed by Dr. Mason to the office of the Director of Public Instruction, dated Toungoo, 18th May 1871 :—" Most " of the Burmese priests practice medicine to a greater or less " extent ; and I always find a copy of this book an acceptable " present to them ; and were the book distributed in the " khyoungs, it could not but contribute materially to promote " the interests of monastic education, which the Government " is now endeavouring to improve in accordance with the plans " of the late Chief Commissioner. It replaces astrology and " charms with tried remedies and scientific antidotes." The following extract is taken from a demi-official letter addressed to the Director on 16th January 1872 :—" I am very glad to " learn that Mr. Eden has turned his thoughts to helping the " people in their sickness. They suffer much for the lack of " rational medical treatment, and they suffer perhaps more " from their own doctors. They suffer not only in body, but " also in pocket ; for they usually have to pay dearly for the " trash they receive under the name of medicine.

" I wish the Government would establish dispensaries at " all the principal stations, where the people could *purchase* " medicines ; I should say at half cost price , but if that can- " not be done, then say at cost price. It would be an " invaluable boon to the people, and yet a cheap one to Gov- " ernment. Books can be of very little use to them, unless " they can procure the medicines which the books recommend.

" A Hpoongyee called at my house not long ago for one " of the medicines he had noticed in my little book, but I had " none to furnish him. The medicines for sale are quack " medicines, which if as effectual as they profess to be, are " too dear for the poor people to purchase.

" Not a month ago a native bought some medicine, which " proved of no use to him, and for which he paid 12 annas. " I gave him a dose, which did all that was necessary, and " for which, had there been a dispensary, he would have paid " one anna. Thus, had there been a dispensary where he " could have gone and purchased the required dose, he would " have saved eleven hundred per cent. by the transaction.

" Again, the virtues of quinine have become very generally " known among the natives, and it is found in the bazaars ; " but to say nothing of the adulterated article, the smallest " quantity sold is a quarter of an ounce bottle, which I have " known to be sold for Rs. 4, often for Rs. 3, and never less " than Rs. 2-8 ; or at from Rs. 10 to Rs. 16 an ounce, " while the cost of the article to Government is only about

" Rs. 2-8 an ounce. A few days ago I noticed a sick woman " being carried down to the ferry, and I went out to see her. " So soon as I began to make inquiries, the man who was " carrying her said—'Has not the teacher a little of the " white medicine that he could give us?' I furnished them " with a little of the white medicine to their great delight. " They were well aware of the value of the medicine, but " the price put it out of their reach "

The substance of Dr. Mason's suggestions is (1) to establish shops or dispensaries in the larger villages, to enable the people to *buy* medicines at cost or at half price; (2) to place the hand book of medicine in the hands of one or two Hpoon-gyees of influence residing in or near such places.

Section IX.

Female and Mixed Schools.

Two main classes of female Schools

119 In reviewing the state and progress of female schools during the past year, it is necessary to distinguish between those schools which are attended by girls of European and Eurasian extraction, and those attended by girls of the Burmese and cognate races. Both classes of schools are indispensable to the welfare of the province. Of the six female schools which received aid last year, three are attended exclusively by Europeans or Eurasians, one by Burmese, and two by both, but chiefly the former.

Table of Aided Female Schools

120. The following table shows the progress of the Aided Female Schools, both Vernacular and English, during the past year .—

Number of Institutions		Number on rolls at the close of the year		Average daily attendance		Total Expenditure	
1871 72	1872 73	1871 72	1872 73	1871 72	1872 73	1871 72	1872 73
6	6	438	527	458	462	24,021	26,129

The above table shows that while the number of Aided Female Schools has remained the same, the number on the rolls at the close of the official year had increased by 89.

Vernacular Schools.

Classification of Vernacular Female Schools.

121. The Vernacular Female Schools must be distinguished into those attended by Burmese and those attended by Karens. Each of these again may be distinguished into Primary and Middle.

Karen Primary Schools.

122. The machinery for Primary female education among the Karens includes *firstly*, the Mixed Village schools under the Baptist Mission, and *secondly*, the Girls' schools under the Catholic Mission. The Indigenous Karen schools, which are supposed by some to have flourished in former times, have long since been uprooted and destroyed by their conquerors. The Mixed Karen Primary schools under the Baptist Mission are, so far as I can ascertain, about 178 in number, educating about 3,759 pupils, of whom probably 1,270 are girls. In these schools all instruction is given in one or other of the dialects of the Karen language. The Karen Primary Girls' schools under the Catholic Mission are four in number, educating in all 81 girls. The great point of difference between these schools and the preceding is that whatever may be the Karen dialect spoken by the parents, all instruction whatever is given in the Burmese language.

Karen Middle Schools.

123. The machinery of Middle education for Karen girls consists, *firstly*, of the Mixed Town schools under the Baptist Mission, generally known as Normal Schools; and *secondly*, a girls' school termed the Orphanage, which forms a branch of St. John's Institution, Rangoon, under the Catholic Mission. The former, nine in number, including Aided and Independent, have been already described. The proportion of female to male students is about one-third.

Catholic Orphanage, Rangoon.

124. The Catholic Orphanage in Rangoon is a very efficient Institution. The majority of the students are Karens and boarders. About 15 Burmese day-scholars attend the school from the town of Rangoon, most of whom are Catholic converts. Though the majority of the students are Karens, all instruction is given in Burmese. The course of instruction includes reading, writing, composition, natural philosphy, general geography, and arithmetic to the end of proportion.

Burmese Primary schools.

125. Among the Primary schools for Burmese girls, must be reckoned the Indigenous Mixed schools, in which boys and girls are taught together. According to the return of Indigenous

schools given in the Education Report for 1869-70, the total number of girls under instruction in the Mixed schools was 1,231. A plan for promoting the spread and raising the standard of Vernacular female education on the basis of these schools, is discussed in Section VI, Part II of the present report.

We must next reckon the mixed and the female schools belonging to the different Missionary Societies. There are about 21 Mixed Burmese Primary schools under the Baptist Mission, educating about 760 pupils, of whom we may probably reckon that about 250 are girls. In addition to these Mixed schools, there are at least six (and possibly more than six) girls' schools under the Baptist Mission,—one at Bassein, one at Prome, one at Henzada, one in Toungoo under Mrs. Mason, called the "D'Oyley Burmese Girls' School," one in the Lammadau quarter of Rangoon, and another in the Kemendine quarter. Under the Catholic Mission there is a girls' school at Moulmein, termed "St. Mary's School," educating about 36 girls. Under the joint management of the Society for the Propagation of the Gospel and the Rangoon Ladies' Association, there are four girls' schools,—one in the Puzundoung quarter of Rangoon, another in Canal Street, which is attached to the English Girls' school known as "St. Mary's School," another at Prome, and another at Thayetmyo. The number on the register of these four schools is about 150.

Primary Girls' Schools under the S P G

126. The only Missionary Girls' schools that I am at all acquainted with are the four schools last mentioned, which I visited at the request of the Honorary Secretary to the Rangoon Ladies' Association. Miss Miller is the Head-mistress of the Prome school, and has made herself well acquainted with the Burmese language. Under the belief that an European head-mistress, living in the house and entirely devoted to the work, will gradually produce a school of a character decidedly superior to the indigenous schools, a grant-in-aid of Rs. 30 per mensem has been given to the Prome school during the present year. I cannot but think, however, that the English or Eurasian branch attached to it will in the end prove damaging to its efficiency, and should be therefore dispensed with.

Morton Lane Girls' School.

127. Inspected 2nd August 1872. If we except the Catholic Orphanage, Rangoon, which is partly a Karen and partly a Burmese school, the only Burmese girls' school that has yet reached what may

be termed a middle standard, is Miss Haswell's boarding school in Moulmein, known as the "Morton Lane Girls' School," under the Baptist Mission.

The school has been only four years in existence, and was opened with ten girls. Its progress since that time has been certainly remarkable. At the time of my visit there were 52 boarders and 15 day-scholars. Since then the number has increased to about 100, thus doubling itself in about half a twelve month. The school is divided into six classes. With the assistance of Major Sladen I examined the three highest classes in some of their subjects. The third class could point out any place in the Eastern Hemisphere, and some of the more important places in the Western. The second class answered several questions taken from *Hough's Geography*. The first class answered questions from modern history, and worked out questions in interest. Their dictation-books where shown, and pronounced by Major Sladen to be very neat and correct. Miss. Haswell is assisted by two Burmese teachers; but these are not considered competent to teach any but the two lowest classes. For the other classes she is assisted by pupil-teachers,—that is, students selected from the first class, which for that reason is termed the Normal class.

The school last year received a grant of Rs. 600. During the present year it has received an increased amount of assistance from the State, consisting of (1) an annual grant for current expenses amounting Rs. 1,200; (2) a special furnishing grant, amounting to Rs. 2,000, the furniture being required for the new school building now just completed, (3) a grant of Rs. 1,200 for the opening and maintaining of five or six Primary day schools in different parts of the town, which shall act as feeders to the Central Middle school, Miss. Haswell undertaking to supervise these schools and find the teachers. These several grants are given on the understanding that Miss Haswell will allow a Government Normal class to be attached to her school, should the Government at any time desire it, and that she will assist the Government as far as lies in her power to procure Normal students. It will be understood, however, that the Government Normal students will, so long as they remain under tuition in Miss Haswell's school, be subject to the same rules and discipline in all respects as the other students. The average daily attendance during the past year was 79; the cost of each boarder to Government was Rs. 10, of each day-scholar Rs. 2-10.

English Girls' Schools.

128. Inspected 23rd July 1872. This school is carried on in the same building, but not in the same rooms, as the boys' school described in paragraph 79, and is under the same Committee of Management. In every other respect the two schools are entirely distinct, and have nothing whatever in common. The girls' school has its own separate teachers, and until June 1869 was carried on in a separate building. At the time of my visit there were 39 names on the rolls; but owing to the prevalence of dengue fever only 29 were present. The school is divided into 5 classes; but there is only one teacher to assist Mrs. Warner, the Head-mistress. I examined the first class in reading and dictation, English history, arithmetic, and general geography. The results were satisfactory in every subject. The dictation was remarkably good; only one mistake was made in the whole class. The other classes were also examined in all their subjects, and in most cases answered well. The average daily attendance last year was 37, and the cost of each pupil to Government Rs. 25-4.

Diocesan School, Rangoon, Female Department

129. Visited 21st and 22nd July 1872, on the occasion of the public examination held by the Superintendent, the Right Reverend Bishop Bigandet. St. John's Institution consists of three separate girls' schools, of which two are English schools—namely, the Convent school, and the second or lower school; and the third is a Vernacular school, termed by the Society, the Orphanage. The last has been noticed above in paragraph 124. The second or Lower school was examined on 21st July. This branch of the establishment was opened two or three years ago. The children are for the most part younger than those attending the Convent school, and of poorer parents. Most of the children are of European or Eurasian extraction. All instruction is given in English. They were examined *viva voce* in reading, history, geography, and grammar. Questions in arithmetic were worked out on the slate, and the answers exhibited to the company present. The results of the examination were on the whole very satisfactory.

St John's Institution, Rangoon, Catholic Mission

The Convent school was examined on 22nd July. This school teaches up to a higher standard than the preceding, and charges higher fees. The girls are all of European or Eurasian extraction. Each class passed a good examination in its various subjects. Singing and playing are taught

in addition to the usual branches of secular knowledge. The school is in a highly efficient state, and is much appreciated by the Rangoon community.

The average daily attendance of the three combined departments was 160, and the cost of each pupil to Government was Rs. 8-13.

The present site on which St. John's Institution stands, is too small for the dimensions to which the school with its three separate establishments has now grown, and as there is no more space to be obtained in that neighbourhood, and as the present site has latterly proved injurious to the health of the Sisters and some of the pupils, the Superintendent has thought it necessary to procure a new site opposite the Horticultural Gardens, and is taking steps to have suitable buildings erected thereon. The Government has contributed Rs. 5,000 toward the cost of their erection.

St Mary's School, Rangoon S. P. G.

130. Inspected 24th July. This school is of a somewhat non-descript character. It cannot be called either an English school or a Vernacular school. In the very same room I found English classes under an English teacher, and a small number of Burmese girls at the other end, under a Burman teacher. In the English school sum of the pupils are boarders and some day-scholars; and about six of the boarders are orphans. In the Burmese school all the pupils are day-scholars. Some few of the Burmese girls take occasional lessons in English among the English classes.

On the day of my visit I examined the English school, and I regret to say that the students passed a very indifferent examination. The standard of instruction was very low.

The course of studies pursued in the most advanced class included nothing more than the merest elements of geography, scripture history, and the four simple rules of arithmetic. One girl only in the whole school had commenced compound addition. The girls answered badly in every subject. They were unable to explain anything in their reading book; and the exercise in dictation was very badly done.

As English girls' schools are already largely aided in Rangoon, the chief object in aiding St. Mary's School was to promote Vernacular female education. The plan attempted in St. Mary's School, of carrying on two distinct schools in the same room and under the same Head-mistress, is not, I think, conducive to the interests of either; such an institution is neither a good English school nor a good Vernacular school.

The average daily attendance of the combined schools or departments was 52, and the cost of each pupil to Government was Rs. 16-14-5.

St Joseph's Institution, Moulmein, Catholic Mission

131. Inspected 3rd August 1872. St. Joseph's Institution consists of two separate departments,—the Convent school and the Orphanage. It is divided into six classes, each of which I examined in all its subjects. The Reader used in the first class contains difficult selections from the writings of standard English authors. The explanations given by the girls were on the whole intelligent, and showed that they had been carefully and intelligently taught. They passed a good examination in general geography, and were able to draw maps from memory on the slates, as at St. John's College, Rangoon, and the Town School, Moulmein; the answers in arithmetic and history were generally correct. It will not be necessary to go through the details of the examination of the other classes. The fourth class were working compound subtraction, and 11 out of 16 worked out my question rightly: thus the fourth class was considerably more advanced than the first class at St. Mary's, Rangoon. The sixth class is a kind of Infant department, where boys and girls of a tender age are taught together.

The Orphanage is not a Vernacular school, like the Orphanage at St. John's Institution, Rangoon, but a Primary English school composed of destitute Eurasian girls. Nothing is attempted in this school beyond reading, writing, the four simple and compound rules of arithmetic, and sacred history. The Orphanage is divided into three classes, of which I examined the first and second. With one or two exceptions the quality of the answers given by each class was indifferent.

The average attendance of the Convent school and Orphanage combined was 118, and the cost of each pupil to Government was Rs. 12-4.

Church of England Orphanage, Moulmein,

132. Inspected on 5th August and 16th September 1872. The Church of England Orphanage does not profess to be more than a Primary school. I found it in a decidedly more efficient state than either the Catholic Orphanage connected with St. Joseph's Institution, Moulmein, or St. Mary's School, S. P. G., in Rangoon. Some of the orphans are boys; but the majority are girls. The school is divided into four classes. The first class passed a very creditable examination in reading, spelling, and the explanation of terms; and answered easy questions in grammar. In arithmetic they were working compound long

division. They were able to answer easy questions in general geography. This little school well deserves the grant of Rs. 300 per annum, which has for some years past been given to it; especially, too, as it is aided partly for a charitable object. The cost of each pupil to Government last year was Rs. 17-0-0, and the average daily attendance 17.

English School opened at Akyab

133. Toward the close of the past year efforts were made in Akyab by the principal residents—official and non-official—to supply a want that has long been felt in that town,—namely, a school for girls of European or Eurasian descent. On the 15th of April application was made to Government for a building grant of Rs. 500,—a sum which could enable the Committee to complete the building then in the course of erection. The grant has been conferred. The Committee anticipate that they will be able, with the help of subscribers, to be independent for the present of a Government grant for current expenses. Though the school was chiefly established for the education of girls, boys will not be excluded.

SECTION X.

The Languages used in the Schools of British Burma.

List of languages used in Schools.

134. The question as to the languages which should be used and taught in the schools of this province has occupied considerable attention in this department during the past year. The languages at present used in Government, Aided, and Independent schools are Burmese, Talein, the two Karen languages, English, Latin, and Pali.

The Burmese language

135. The policy of the Government, as I understand it, is to foster Vernacular education in such a way that the Burmese language shall gradually become the spoken vernacular of all the indigenous or semi-indigenous races inhabiting British Burma—the Shâns, Karens, Taleins, and the mixed Chino-Burmese race. This result would probably come to pass in time, whatever might be the policy of the Government.

The Burmese language is already the spoken Vernacular of about three-fourths of the inhabitants of the province.

The Talein language.

136. The Talein or Peguan language, though extinct in the Pegu Division, is still very strong in many parts of the Moulmein District, and I am told by Missionaries that it has become stronger under British rule than it was half a century ago under the

King of Ava, by whom its use was prohibited. In most of the monastery schools of the Moulmein District the only language either taught or spoken is the Talein language. According to the statistics of population compiled by Reverend J. R. Haswell from records kept by Thoogyees, the Taliens of the Moulmein District number 88,349 ; the Karens 49,469 the Toungthoos 17,093 ; the Burmese 12,884 ; the Shans 5,750 ; the Chinese and Indians 6,472. This return does not include the town of Moulmein. The Taleins have not only a native priesthood, but also a large native literature. The language will not easily die out under such circumstances. The Baptist Missionary schools, however, give it no encouragement. The Reverend J. R. Haswell informs me that it is not taught in any of the village schools under his supervision, however much the pupils may use it colloquially in their own homes.

The Karen languages

137. The reasons for wishing to supersede gradually the Karen languages were stated at length in paragraph 19 of the Resolution by the Chief Commissioner in the Education Report for last year ; and in consequence of these remarks a circular was addressed from this office to the managers of the different Aided Karen schools inquiring what action (if any) the said managers intended to take in reference to the proposed gradual supersession of the Karen languages. The answers returned were on the whole favourable to the project, with the proviso that such a change could only be very gradually put into effect. It appears that while in the Primary or Village schools one or other of the Karen languages is exclusively used, the Burmese language is taught to a few students as an optional subject in most of the Middle or Normal schools. The Revd. Mr. Smith in his last report on the Karen school at Henzada, writes as follows :—"Another change, from which much good " may be expected in future, but the efficient working of " which must depend largely upon Government encouragement, is the introduction of the Burmese language as a " regular study in the school. The course has not yet been " selected ; but it is designed that it shall include selections " from Burmese native literature and from Codes and Regulations which have been or may be translated from the " English into the Burmese." This is the only instance I know of up to the present time among the Karen schools of the American Baptist Mission, in which the Burmese language is henceforth to be made a regular, and not merely an occasional

or optional, study. In the Sgau Karen school at Bassein 5 pupils are learning Burmese, 29 Karen, and the remainder, 76 in number, English. In the Karen school at Moulmein 20 pupils are learning Burmese, 47 Karen, and 10 English. In the Shwè-gyeen District the most promising Karen students from the village schools are sent to the Government Anglo-Vernacular school. In all the Karen schools under the Catholic Mission the Burmese language is exclusively used, and no other has ever been taught from the first. Bishop Bigandet tells me that most of the Karens know the Burmese language colloquially, and are glad to learn how to read and write it.

The Latin language.

138. So far as I know, the Diocesan School, Rangoon, is the only school in British Burma in which the Latin language is taught. As a classical language it is very well suited to the indigenous European population, and will no doubt contribute to a better knowledge of English. Candidates of this class desiring to be examined in the proposed local standards would be allowed to choose between Latin and Burmese as their second language.

The Pali language

139. The Pali language is taught more or less in all the Indigenous schools of Burma side by side with the Vernacular. It has never yet been taught in the Government Anglo-Vernacular schools, and its existence as the classical language of the Burmese seems not to have been recognized hitherto. In the scheme of local standards given in Appendix F, it will be seen that Pali is made the second language, just as Sanskrit, Persian, or Arabic is made the second language in the Colleges of India. On the importance of the Pali language in the educational system of this province, it would be impossible to quote a higher authority than Dr. Mason of Toungoo, the author of "*The Pali Grammar on the basis of Kachchayans.*" In the introduction to the grammar, page 7, he writes as follows:—"In Burma, "Pali is interwoven with the Vernacular much more than "Latin is in English. In the khyoungs a boy has to learn "the multiplication table in Pali, and his first reading les- "sons are half Pali half Burmese. Dr. Judson studiously "avoided the use of Pali words, unless they were absolutely "necessary; yet were the Pali words in his Burmese Bible "printed in coloured letters, every page would be a piece of "mosaic. On opening the Bible at random, there were "counted in the paragraph first read, I Cor. 13, 1—8, *nine-*

"The Pali Grammar on the basis of Kachchayans

"*teen* Pali words in *eight* verses! To those then who ask, "*cui bono*, we reply it is hoped that—

"(1)—The grammar will be useful in the study of Burmese "books. A gentleman recently called on the author with a "chapter of inextricable difficulties in one of the books used "in passing an examination, and nearly all arose from unex- "plained Pali words and phrases.

"(2.)—It will be useful in translating Burmese books into "English. Burmese books have been translated into English "by competent Burmese scholars, but which are inaccurate "in the Pali extracts.

"(3.)—It will be useful in translating English books into "Burmese. The Burmans are yet to have an European liter- "ature, and those who furnish it must know how to use the "Burmese language with its admixture of Pali accurately.

"(4.)—It will be useful to all who wish to know what the "founder of Buddhism actually taught. The religious books "of more than three hundred millions of people,—a third of "the human race,—written in a highly finished language, "rivaling Latin and Greek, cannot be a matter of indifference "to us, and to understand them a Pali grammar is a necessity.

"(5)—A Burmese scholar of repute writes to the "author:—'I feel extremely obliged to you for the portion of 'your invaluable grammar. Irrespectively of creed or persu- 'asion, when the work has been published, you will have 'conferred a great boon upon all that would enter the arena 'with the Buddhists.'"

The Pali language has thrown as much light upon the ancient history of India as the *Vedas* have. Its importance has been fully recognized by the Supreme Government, since a gratuity of Rs. 2,000 has been offered to graded educational officers in British Burma for high proficiency in that language.

The use of Pali for expressing scientific terms

140. In connection with this subject, it deserves to be specially mentioned, that the Burmese language is at present incapable of expressing scientific terms, and that the Pali language is the only source from which it can be enriched without being barbarized. There is nothing in art, science, or politics which cannot be expressed in Pali or the sister language Sanskrit, and as there is already a large sprinkling of Pali terms in the Burmese language, it seems quite unnecessary that the Burmese language should be corrupted by the introduction of transliterated English terms. On this point the remarks of Dr. Mason addressed to the Director of Public Instruction on the 8th January

1872, may be quoted :—"I go wholly against the system "of introducing English terms and transliterating them. The "Note of Babu Rajendra Lal Mitra forwarded expresses "my views. * * * In respect to Burma, "I am of opinion that it would not be wise to move in the "matter, until the vocabularies have been prepared in Bengal, "because there will necessarily be a large mass of terms based "upon Sanskrit, and all these could be easily taken into Pali; "uniformity, so far as they are concerned, would be secured "at once, and they would at once become popular with the "Burmans."

The study of Pali no hindrance to that of English

141. In conclusion, it may be remarked that the study of Pali, if it is carried forward in the manner sketched in my scheme quoted in Appendix F, will be no hindrance whatever to the study of English, while it will facilitate the study of Burmese in the Anglo-Vernacular schools. It will facilitate the study of Burmese, because I am informed by Mr. Sandys that Burmese grammar is never taught apart from Pali grammar, and therefore some little knowledge of Pali is necessary. If the Burmese students can thus be brought to know something about the grammar of their own language, it may help them toward a better appreciation of English grammar. The study of Pali will be no hindrance to the study of English, because the only Pali, which I have proposed to introduce into the Middle schools, is the easy elementary course which is taught in the Indigenous schools. The regular and systematic study of Pali would not be commenced by a student until he has passed the Entrance examination into a High school, where Pali and English would be the two languages of instruction, just as Sanskrit and English are in Indian schools and colleges. There is, however, no great difference between the practice pursued in Indian Colleges and that proposed for Burma in the scheme of high education on the basis of provincial standards. In India Sanskrit is seldom or never commenced in any shape whatever by students until they enter the High course, and then it falls with no light weight on the top of other equally arduous studies. In Burma it is proposed to follow the course pursued in the Burmese Indigenous schools,—that is to say, to teach a little Pali, and that little slowly and gradually, in the Primary and Middle departments of Government institutions, so that the ground may be prepared for a more systematic study in the High departments. Thus, the weight of this study will be scarcely felt by the students on entering

the High departments, and will not in any way impede the study of English. Between these two languages—the English furnishing the facts, and the Pali furnishing the terms,—it is not probable that the Burmese language and literature can long remain stationary. The marvellous development of a Vernacular literature in the Lower Provinces of Bengal is a sign of what may be done in Burma under similar influences. From the conversations I have had with Bishop Bigandet, from the private letters I have received from Dr Mason, and from the perusal of learned works written by these and other authors, I am convinced that the study of the Pali language ought to be no longer neglected in the Government schools, and that in the long run it will prove of inestimable value, in whatever light it may be regarded, whether as affording an intellectual training scarcely inferior to that provided by the study of English; or as bringing the Indigenous schools into a closer connection with the Government schools; or as giving the Burmese students a better insight into the knowledge of their mother tongue; or as enriching the Vernacular with new terms; or as keeping alive the literature of the past; or as fostering the best sentiments in the Burmese character, and thus tending to conserve all that is valuable in the ancient institutions of the country, while at the same time throwing impediments in the way of progress and improvement.

Section XI.

School Books and General Literature.

142. It is purposed in this section not merely to relate what has been done toward the preparation of books up to the close of the past year, but also to give a prospectus of the plan which it is proposed to follow out to its completion. The subject may be conveniently considered under the three following heads:—

Arrangement of the subject

(a)—Books for the use of Government Vernacular schools, paragraphs 143—157.

(b)—Books for the use of Anglo-Vernacular schools, paragraphs 158—165.

(c)—General Vernacular Literature, paragraphs 166—170.

Books for the use of Government Vernacular Schools.

143. In accordance with the instructions received in paragraph 21 of the Resolution on the Education Report for 1871-72, great efforts

List of text books for Government Vernacular Schools

have been made during the past year to prepare a series of text-books for the use of Government Vernacular schools. The Indigenous schools, as will be seen in Part II of the present report, have books of their own. The following list will probably exhaust all that is likely to be wanted for Government Vernacular education either up to the Middle or up to the High grade :—

(1)—A series of Readers.
(2)—An arithmetic in parts.
(3)—A course of geography.
(4)—A course of history.
(5)—A course of geometry.
(6)—Algebra in parts.
(7)—Mensuration in parts.
(8)—A course of natural philosophy.

Series of Readers

144. The following is the series of Readers prepared, or being prepared, for the use of Government schools :—

(a.)	Æsop's Fables, translated by Mr. W. S. Sandys.		
(b.)	Reader No.	I	By Mr. Sandys.
(c.)	Ditto	II	
(d.)	Ditto	III	
(e.)	Ditto	IV	

(a)—The translation of Æsop's Fables is placed first in the series, because not merely is the language said to be as simple as any that could be used, but the ideas are very much in character with the ordinary current of thought prevailing among the Burmese. The book is illustrated with cuts, and two thousand copies have been printed.

(b)—Reader No. I is said to be written in as simple language as the preceding; but as the ideas are rather more foreign to the Burmese mind, the book will be more difficult. Two thousand copies have been printed.

(c)—Reader No. II was sent to the press last December, and the printing was almost completed by the close of the part official year.

Readers Nos. III and IV have not been written, but the subjects have been already selected.

Arithmetic.

115. The Vernacular Arithmetic by Mr. Sandys will be in three different parts or volumes. Part I contains the four simple and compound rules. The book gives several examples for practice, but in order that the teachers may be forced to work out the answers

no key has been appended. Two thousand copies have been printed. The price of each copy is four annas. Part II commences with vulgar fractions, and ends with square root. Two thousand copies have been printed. The price of each copy is eight annas. Part III has not yet been written; but the matter has been selected. This part besides dealing with the remaining rules, will contain a large collection of miscellaneous examples.

Geography.

146. The course of geography designed for the Government Vernacular schools consists of the following series :—

(a)—An elementary general geography.

(b)—A larger work in general geography.

(c)—The Geography of the Eastern Peninsula.

(d)—A physical geography.

(a)—An elementary general geography was published by Mr. Sandys in 1870-71. A second edition has since been issued. The price of each book is 12 annas.

(b)—For a larger work in the same subject, recourse has been taken to the excellent and interesting treatise written by the late Revd. Mr. Hough. The book has been re-edited, or, to speak more correctly, re-written by Revd. J. R. Haswell of Moulmein, who undertook to expand the descriptive and political portions, and bring the historical allusions up to date. The composition of this book is completed, but owing to the scarcity of Vernacular presses, it was not possible to have it printed by the close of the year under report.

(c)—A treatise on the Geography of the Eastern Peninsula, with special reference to Burma, is now in course of preparation by Mr. Sandys. The book will consists of about 200 pages.

(d)—The book on physical geography is almost ready. It will be divided into two parts or volumes.

History

147. The study of history should in my opinion be limited to those periods and countries in which the natives of Burma are likely to take most interest, and which come most within the range of their own political horizon. The following series has been thought most suitable :—

(a)—History of Burma.

(b)—History of India.

(c)—History of England.

(a)—It appears to me that the History of Burma, Ancient and Modern, British and Independent, is the first branch of history that should be studied by the Burmese in their own

or any other language. The book written by Mr. Sandys will contain about 400 pages. Nothing but the scarcity of Vernacular presses prevented the book being printed by the close of the past year.

(b)—The next branch of history most suited to Burmese Vernacular schools would, in my opinion, be a History of India, written from a Burmese point of view,—that is to say, a treatise laying more particular stress upon those portions of the subject in which the Burmese are most interested, and at the same time giving a complete outline of Indian history as a whole. Mr. Sandys has already made large preparations for a book of this stamp. The book will be of the same size as the preceding.

(c)—The History of England has been planned, but not yet written.

Geometry

148. Adopting the custom pursued in the Government Middle schools in France, I have considered it better to introduce a course of practical geometry for the use of students who are not likely to go beyond that point, and to reserve the study of Euclid for those who intend hereafter to pursue a higher course of mathematical study, making Euclid the basis. A book of the above kind should contain so much of Euclid as is useful for practice, and much besides that is not to be found in Euclid. A book has been written by Mr. Ripley, the Second master of the Rangoon Training School, and has been submitted to this office for approval. Euclid can be translated into the Vernacular as soon as there is a demand for it.

Algebra.

149. A course of algebra has been written by Mr. Sandys, and is now ready for the press. But at the present time there is no demand for the study of this subject in the Vernacular.

The subject is divided into two parts,—the first part bringing the student to the end of simple equations, the second to the end of the binomial theorem.

Mensuration

150. Mr. Sandys has drawn up the plan of a book on mensuration in three parts. The first part, which will be the first needed, is already written, but owing to the difficulty of procuring type for the geometrical figures with Burmese lettering, it was not possible to have the book printed by the close of the past year. The first part deals with plane rectilinear surfaces: the second with angles, circles, and curves: the third with solids.

151. It is intended that this book shall be written in two parts,—the first dealing with mechanics, pneumatics, hydrostatics, and acoustics; the second with chemistry, electricity, magnetism, and astronomy. A commencement has already been made with the first part; but it is not likely that there will be any demand for such a book for some years to come. Mr. Sandys, however, informs me that his countrymen are likely to be fond of the study, and he undertakes to write a book suited to their taste and capacity as soon as it is called for.

Natural Philosophy.

152. The following table contains a summary of the text-books for the use of Government Vernacular schools, which have been either printed, or are ready for the press, or are in course of preparation, or are not yet commenced, up to the close of the past official year:—

Summary.

I.—Readers	Æsop's Fables	... Printed.
	Reader No. 1	... ditto
	Ditto 2	... ditto
	Ditto 3	... Commenced.
	Ditto 4	... ditto
II.—Arithmetic	Part 1	... Printed.
	Part 2	... ditto
	Part 3	... Commenced.
III.—Geography	Elementary geography	... Printed
	Larger ditto	... Ready.
	Eastern Peninsula	... Nearly ready.
IV.—History	History of Burma	... Ready
	Ditto India	... Half ready.
	Ditto England	... Commenced.
V.—Geometry	Course of practical geometry.	Ready.
VI.—Algebra	Part 1	... Ready.
	Part 2	... Not commenced.
VII.—Mensuration	Part 1	... Ready.
	Part 2	... ditto
	Part 3	... Commenced.
VIII.—Natural Philosophy.	Part 1	... Half ready.
	Part 2	... Commenced.

153. For the preparation of wall-maps for the use of Vernacular schools, the plan initiated before I took over charge of Public Instruction in this province has been pursued. A young Burman, named Moung Toke Phyoo, was engaged in 1870-71,

Vernacular maps.

to draw five large wall-maps with the pen, and insert the geographical names in the Vernacular. It was intended that these five maps, when completed, should be sent to the Surveyor-General's Office in Calcutta to be lithographed. With the exception of the Burmese lettering, the maps are now ready for submission. The Burmese lettering must be necessarily postponed until the question as to the spelling of geographical names in the Vernacular has been satisfactorily settled.

Vernacular Atlases

154. In addition to the large wall-maps to be used in class work, it is desirable that students at Vernacular schools should be able to purchase a portable atlas which they could study at home. Two modes of supplying this want have been submitted for sanction during the year under report. The *first*, which was submitted and sanctioned last January, was suggested to me by the Revd. J. R. Haswell of Moulmein, who accidentally discovered that six plates of conveniently sized maps relating to the six chief divisions of the earth's surface, were engraved about twelve years ago with Burmese lettering, by Revd. L. Stilson, formerly a Missionary in British Burma. An arrangement was made by which the Government on paying an advance of Rs. 220, would be supplied with a certain number of atlases to be printed in Boston, where the plates appear to have been lying unnoticed for the last twelve years. The *second* plan, the adoption of which is still under consideration, aims at providing a Vernacular atlas specially suited to all the several books on history and geography that are likely to be used in the Vernacular schools in this province, and are likely to interest the general reader. The following is a programme of the atlas proposed:--

I.—General Geography.

(*a*)—The Eastern Hemisphere, including Australia.
(*b*)—The Western Hemisphere.
(*c*)—Asia.
(*d*)—Europe.
(*e*)—Africa.
(*f*)—North America.
(*g*)—South America.

II.—Special Geography.

(*a*)—The British Isles.
(*b*)—A map, physical and political, co-extensive with the area of the spread of Buddhism.

(*c*)—A map showing in detail the physical geography of the Eastern Peninsula.
(*d*)—A map of India, physical and political.
(*e*) A map containing the Arakan division, Independent Burma, Assam, and part of Bhútan, up to the Himalaya range.
(*f*) -A map containing Siam, Pegu, and Tenasserim.
(*g*)- -A map of Western China, physical and political.
(*h*)—A map of Arakan.
(*i*) —A map of Pegu.
(*j*)—A map of Tenaserim.
} Giving details of the different townships and districts, and the physical peculiarities of each.

Reference has been made to Messrs. William Collins, Sons, & Co., Glasgow, asking them to submit an estimate of the cost of engraving the above series with Burmese lettering. An atlas of the above description will be indispensable to the intelligent study of the books on history and geography to be used in Vernacular schools, and would probably become popular among the community at large. If a complete Vernacular school atlas is thus prepared, it will obviate the necessity of having special maps prepared for the different text-books in history and geography; and the price of these books can be lowered in proportion. The plan of having maps inserted in treatises on history or geography is now falling into disuse, not merely because maps so inserted raise the price of each book, but they are not so convenient for purposes of reference as a collection of maps bound up in a separate volume.

Spelling of names in the Vernacular

155. The grand problem as to how geographical names should be spelt in the Burmese language is still unsolved; or at least no agreement has been come to. There is no agreement, except what is the result of accident, between the spelling adopted by Mr. Sandys and Mr. Haswell in their respective treatises on geography. I do not know what method or methods have been adopted by the latter gentleman. The former has adopted the plan of translitering names, when the transliteration is easy, and translating names, when the word admits of translation and when the transliteration is not easy. For example, *Greenland*, not being an easy name to transliterate, is translated into two Burmese words signifying *green* and *land*. The first word in *Black Sea* is translated into a Burmese term signifying *black*.

Proposed solution of the problem

156. Perhaps the best mode of coming to some agreement in the matter would be to define the main object to be kept in view. The primary object, as I think, should be to have one, and only one, set of geographical names current among the people, and not to allow the Anglo-Vernacular schools to teach one set of names, while the Vernacular schools are teaching another. Confusion of this kind ought to be avoided, and accordingly the guiding principle should be to spell the geographical names in Burmese in such a way that the said names when pronounced will give as nearly as possible the *sound* of the English names. If this principle is correct, names should not be transliterated according to the exact orthography, still less should they be translated according to the meaning of the name.

Measures for procuring agreement

157. Assuming the above principle to be the one most worthy of adoption, the next step will be to procure agreement in the details. With this object in view, a list of geographical names is now being made out in English, and any gentlemen who are interested in Vernacular education will be asked in succession to write against each name their own way of spelling the name in the Vernacular. But previously to sending round the list of names to each person, it is proposed to hold a meeting of the persons concerned, and ask them to decide whether or no the above principle shall be adopted, and if not, what other principle they would recommend.

Books for the use of Anglo-Vernacular Schools.

Programme of Anglo-Vernacular text books.

158. I next come to the subject of books for the use of Anglo-Vernacular schools. I cannot show much result as to the progress made last year toward preparing books of this class; but I am able to give a prospectus of the plan designed and partially commenced. Hitherto our Anglo-Vernacular schools have been chiefly, if not entirely, supplied with English books from the Calcutta School Book Society. But valuable as the Society's books are and have been, they are not in all cases suited to local wants. It will be expedient therefore to have a few books specially prepared for the schools of this province, and the following is the programme proposed:—

I.—Series of Anglo-Burmese Primers.

II.—Series of English Readers.

III.—Selections from English authors for repetition.

IV.—A course of History.

V.—A Geography of the Eastern Peninsula.

It may be remarked that the series here proposed presupposes the adoption of local tests in substitution of those of the Calcutta University. The local text-books are designed to suit local standards.

Anglo Burmese Primers

159. It seems to me that the first want in Anglo-Vernacular schools is a series of Primers or exercise books, written on something like the same plan as those used in Europe for the teaching of foreign or classical languages. such for example as Ahn's German method, or Arnold's Latin exercises. The first book in the series should be a spelling book, containing a fairly complete list of the most ordinary English words, and giving in a parallel column the Burmese equivalents, together with an illustrative sentence in Burmese to show its precise force or signification. The next thing needed is an exercise book, or rather a series of such books graduated according to difficulty; the object of these books would be to practise the beginner in constructing easy English sentenses and give him the first lessons necessary to his acquiring the art of translating from one language to another. A series of Anglo-Burmese Primers prepared on the above plan would be invaluable not merely to the teachers but to the student. They would have, too, a large sale among the adult community. I regret to say that I have not yet found any one possessing the knowledge combined with the leisure necessary to the efficient preparation of such books.

Books for translation

160. In Anglo-Vernacular schools it is impossible to lay too much stress on the usefulness of translation as a means for teaching both the English and the mother tongue. Translation is almost the only sure way of obtaining perfect accuracy either of thought or expression. There is no method more constantly practised in the schools of Europe, and there is none which has been more thoroughly neglected in the schools of this province. When the necessary foundation has been laid by the study of the Anglo-Burmese primers above-mentioned, the more advanced student will probably find good material for translation in the series of Vernacular Readers described above in paragraph 144, and in the series of English Readers now to be mentioned

English Readers

161. It may seem strange that, with all the Readers that are published or sold by the Calcutta School Book Society, it should be thought necessary to prepare such books for the Anglo-Vernacular

schools of Burma. What leads me to think it necessary is, that all the English Readers which I have hitherto succeeded in finding, are written for the most part from an English point of view, and for the use of English children, and consequently contain allusions to scenes, places, objects, manners, sentiments, &c., which are foreign to the Burmese mind, and retard rather than promote the progress of a student in learning the English language. A suitable selection might probably be made from the writings of Dr. Mason, Dr. Anderson, Bishop Bigandet, Captain Yule, Sir Arthur Phayre, and other authors who have dealt with the affairs of Burma and neighbouring countries. Many very interesting chapters or extracts could be taken out of Sir Emerson Tennant's work on Ceylon,—an island the institutions of which possess many affinities to those of Burma. The account of the coronation of the Great Pagoda, given in paragraphs 36—46 of the Administration Report for 1871-72, would form an interesting chapter in a Reader for the more advanced student. Elementary Readers might perhaps be prepared by translating selections from the Burmese fables into easy idiomatic English. An easy tract on natural history, illustrated with coloured cuts, would be certain to be popular both with students and adults, besides being instructive.

Books for repetition

162. For the learning of any language, and especially a foreign one, I place much faith in repetition. Under a *judicious* teacher, pronunciation, idiom, and grammar can all be impressed upon the mind by this practice, and without giving any encouragement to mere book-learning. A poetry book would be more suitable for such a purpose than a prose reader, provided great care were taken to select ballads or other easy poems, such as the Burmese could comprehend and appreciate. A terse idiomatic translation in English of the celebrated Burmese proverbs and precepts would also form good material for repetition, and should precede the book of poetry.

Histories

163. In the proposed local standards of High education, I have thought it advisable to circumscribe the field of historical studies within those boundaries, which the Burmese, in their present stage of educational progress, could not intelligently cross. To study the History of Greece or Rome or the Middle Ages would be a merely mechanical, I may almost say an irrational, process even to the most advanced Burman at the present day. If the History of Burma is taught in the Middle schools, the

History of India and England will be quite sufficient for the High schools. For the History of Burma it is hoped that a free translation or paraphrase in English of the history written by Mr. Sandys in the Vernacular will answer every purpose. The History of India should relate the origin of Buddhism; its spread within and beyond India; its suppression by the Brahmins; the conquest of the Hindoos by the Mussulmans; and the English period up to the present time. It should dwell also with some detail upon the affairs of the island of Ceylon. If Mr. Sandys' work is written in this plan, perhaps a free translation would be a suitable English text-book for this subject. Marshman's *History of India* is far too diffuse, and the age of Buddhism is passed over in about ten lines. The History of England should relate the rise and growth of English law; the history of English literature; the continental wars; spread of English trade; and the extent, history, and character of our colonial and Eastern Empire. Such a book would not only be usuful as explaining to the people the character and antecedents of the nation under whose rule they are living, but would lend an increased interest to the study of general geography, especially if in the description of the trade and colonies of England some mention were made of the physical peculiarities of each country, and the condition of its inhabitants before the advent of the British. A book in from 400 to 600 pages would be quite large enough, and possibly among the many books recently published in England a suitable one may be found.

Geography of the Eastern Peninsula

164. While books on general geography are numerous and in every way suitable for the schools of Burma, a geography of the Eastern Peninsula has still to be written, and such a book should, in a Burmese school, form the first introduction to a wider range of geographical study. Mr. Croley has almost completed a manual on this subject. The object of Mr. Croley's book will be to give a general sketch of the countries bordering upon Burma, and full details respecting Burma itself; to describe the animal, vegetable, and mineral products; the trade routes, and the actual trade for the last ten years between Rangoon and Ava and Yunan. It will describe each district in British Burma in detail, mentioning all the important townships, and the physical peculiarities of each of them. Much of the information on these points will be derived from an Appendix in the Administration Report for 1871-72. For the bordering countries the works by

Dr. Anderson, Captain Yule, Sir Arthur Phayre, and many other writers will be freely consulted.

Resolution of the Government of India, No 143

165. In conclusion, it may be here stated that the above programme of Anglo-Vernacular text-books was conceived and drawn out, and their preparation partially commenced, several months before the close of the past official year. On the 28th April I received a copy of the Resolution by the Government of India, No. 143, directing that a Committee should be appointed in each province to inquire into the fitness or otherwise of the text-books used in Government and Aided schools. I trust that the spirit of the programme above sketched tallies with the views expressed by His Excelleney the Governor-General in Council in the Resolution referred to, in which the general principle recommended is that "the contents of the "books taught shall be, as much as possible, within easy range "of the pupil's comprehension and ordinary experience."

General Vernacular Literature.

Letter on general Vernacular Literature quoted

166. My views on the above subject have been expressed at length in a letter No. 94-1, dated 31st January 1873; and the following extracts may here be quoted:—

"In reply to paragraph 17 of your letter No. 1496—321-3, "dated Rangoon, 23rd August 1872, inviting my attention "to the correspondence ending with the letter from your "office dated 16th November 1869, on the subject of the "encouragement of Vernacular literature, and inquiring what "progress has been made since that date in translating into "the Burmese language selections and extracts from authors "of any country whose style and tone appear least antagonistic "to the Burmese, I have the honor to submit the following "report as to what has been done during the period referred "to, and at the same time to offer a few suggestions as to the "means which appear to me most calculated to improve the "Vernacular literature and excite an increased interest in the "subject among the people of the country.

"(2.) I have not succeeded in discovering that any books "of the character described have been translated for popular "use since the 16th November 1869, or that any list of books "has been prepared for that purpose. The translation of "Æsop's Fables by Mr. Mackertich is not in its present form "adapted to the general reader, as it contains the English on "one page and the Burmese on the other, and was only in-

" tended for the use of Anglo-Vernacular schools. A new and " better translation of Æsop's Fables has been lately written " by Mr Sandys at my request, and has already gone " to the press. This will be published without any English " rendering by the side of the Burmese. The primary object " of Mr. Sandys' translation is to supply an easy Reader for " the use of vernacular schools. But it will be equally well " adapted to the use of the general reading public, and I have " ordered it to be illustrated with cuts to give it a popular " form.

" (3.) As to the means of laying the foundation of a Ver- " nacular literature, the only suggestions to be gleaned from " the correspondence of past years are three in number,—(1) " that rewards should be offered for well-written articles in " the Vernacular periodical press; (2) that rewards should be " offered for original treatises on given subjects by well- " educated Burmese; (3) that suitable selections should be " made from the writings of authors belonging to any age or " country, and that these selections should be translated into " the Burmese language.

" (4.) Each of the two plans first mentioned was pro- " nounced to be impracticable, on the ground that it would be " forestalling the subject of general education, and that " nothing which the best educated Burmese could write at the " present time would be worth rewarding. It was accordingly " resolved that reliance should be placed exclusively on the " plan of translating suitable selections from foreign authors; " and the appointment of Mr. Mackertich as translator appears " to have been talked about some twelve or sixteen months " ago; but nothing was definitely settled.

" (5.) Books for the general reader should be of two " different kinds—*first*, light literature, the object of which " would be to create a love of reading by the pleasure it " affords; *second*, books of a more solid character, of which " instruction would be the primary object, and amusement the " secondary. The current literature of every country com- " prises these two classes of books. But though it is very " desirable that readers should have the choice, I believe " that every one begins with light literature before he takes " to any other, and that many never go beyond it. As an " instrument of popular education, light reading is as potent " as schools or teachers,—perhaps more so. In any scheme, therefore, for the encouragement of Vernacular literature, light reading should have the first claim on our attention.

" (6.) For purposes of light reading, I do not concur in the " view which has been taken as to the expediency of translating " selections from foreign authors ; and this for two reasons,— " (1) because I believe that scarcely any fables, tales, or amus- " ing books written by foreign authors are adapted to the " tastes and sentiments of the Burmese; (2) because they have " an abundant literature of their own, which if it were printed " and sold to the people at moderate cost, would entirely " answer the end desired.

" (7.) I have been informed by persons well acquainted " with both sides of the question, (among whom I may " especially mention Rev. J. R. Haswell, a Missionary of " Moulmein,) that the current of thought, the sentiments, and " modes of expression to be found in the tales and light " literature of other countries are for the most part entirely " foreign to the Burmese mind. The national character of the " Burmese is very different to that of the Mussulman or the " modern Hindu ; and it would be very difficult, Mr. Haswell " says, to put the love-making of popular English tales into a " Burman dress. Æsop's Fables, much as we value them in " England, is in every sense an insignificant production com- " pared with some of the books possessed by the Burmese " themselves. Mr. Haswell informs me that he has derived " as much pleasure from reading the story of Weythandayar's " life as from reading the Iliad or Odyssey of Homer.

" (8.) The classical literature of the Burmese, much as it " is loved by the people, is in its present form almost entirely " beyond the reach of the masses. The books are written by " the hand on palmyra leaves, and preserved in the Monas- " teries Very few have ever been printed, and even those " few are sold at very high prices. The masses have no " means of access to their national classics except by attend- " ing the public recitations made by the Hpoongyees. The " Hpoongyees recite them to the people, as the Rhapsodists " of the Homeric age recited the Heroic legends. These reci- " tations are extremely popular ; and if only the books were " printed by Government and sold at cost price to the people " at large, I believe it would have a most marked effect in " exciting a literary taste among the Burmese. The princi- " pal reason why Burman adults are sometimes found who " are unable to read and write is, not that they have never " been to school (for this is a very rare occurrence), but that " they have forgotten what they learnt in boyhood from the

" mere want of having readable books, by which they could " keep up their knowledge. The Assistant Commissioner of " Bassein informed me that the prisoners in the Bassein " Jail where so pleased with a copy of a Burmese classical " book, which he was able to procure for them, that some of " them went to the trouble of re-learning the letters in order " to be able to read it.

" (9.) I am indebted to Revd. J. R. Haswell for the " following most appreciative description of the Burmese clas- " sics:—'The life of Weythandayar, Zenaka, Thoodamasari, ' selections for the stories found in the Laws of Manu, and a ' large number of others like them, belong to the classical ' literature of the Burmese. It is my opinion that these ' books will hold their place in the classical literature as long ' as the Burmese language endures; that were all Burma ' converted to Christianity to-day, it would in no wise affect the ' position of such books in their literature; that with Burma ' a Christian country a century from this, these books would ' hold almost, if not quite, the same relation to the literature ' of that time as Milton and Shakespeare do to the English ' literature of the present. I doubt the ability of any modern ' Burman to write such Burmese as we have in Weythandayar's ' life. These books are not distinctively dogmatic or doctrinal ' in their character. The interest in them to the people is ' not on account of their doctrinal statements, but the portrai- ' tures of human life which they contain. The previous ' existences of Gaudama give an unlimited range of material ' to the story-teller. I do not myself see any valid objection ' to the Government printing and publishing them in a cheap ' form for the people as part of the popular literature of the ' country. I think in publishing such books it would be well ' for the Government to state exactly why they publish them; ' to say for instance that it does so without any reference to ' their bearing upon the matter of religion, but simply because ' it recognizes much that is beautiful and pleasing in the stories, ' and therefore adds them to other books designed to excite ' and create a taste for reading, and puts them within reach ' of the people. I am not alone in my views on this subject; ' still it is not one upon which I have had much consulting ' with other Missionaries. Revd. Mr. Vinton, a Karen Mis- ' sionary, would be very glad to get such books for use in his ' Karen schools as Burman reading books; at present books ' of this class are sold at exorbitant rates, precluding their ' general use.'

"(10.) In point of purity, I am informed by the same gentle-
"man, the Burman classics 'are incomparably above the
'writings in much of our olden literature.' In this respect,
"too, they stand in marked contrast to the popular literature
"of India. I find from reading the reports of the book-
"departments in most of the Indian provinces that extensive
"efforts have been made of late years to print the classical
"literature of each province for general circulation among the
"people concerned. In commenting upon these reports,
"Mr. Howell questions the propriety of circulating a literature
"steeped in corruption, and placing it annually in the hands
"of thousands, who would otherwise be ignorant of it; and he
"remarks that it is the duty of the Government to face the
"problem, how to instruct the rising generation in the lan-
"guages, literature, and culture of their own country without
"prudery on the one hand and simple pollution on the other.
"(*Education in British India in* 1870-71, page 247). If men
"like Mr. Haswell and Mr. Sandys are to be trusted, no such
"problem is presented in Burma.

"(11.) I think, then, that for light reading the Govern-
"ment could not do better than print the Burmese classics and
"sell them at cost price to the people. For books of a more
"solid character, suited to a more advanced class of readers,
"the object of which would be to open the mind and to instruct
"rather than amuse, we should for many years to come rely
"upon the resources of foreign literatures. But even here
"I do not believe that the method of simply translating the
"books selected would in any way meet the requirements of the
"case. Books on travel, biographies, portions of history, and
"popular treatises on science, could furnish the matter. But if
"we wish to present it in a form adapted to popular reading,
"the books must be entirely rehabilitated and re-written, and
"not simply translated. In short, they should wear all the
"appearance of original compositions addressed to a Burmese
"public.

"(12.) The task of recasting foreign books in a Burman
"mould should not be entrusted to any but men of cultivated
"taste and well acquainted with the sentiments of the Burmese.
"Assuming that Mr. Mackertich possesses such a knowledge
"of the Burmese language and modes of thought as would be
"sufficient for the purpose, I have had no means of ascertain-
"ing whether or no his general ability and literary attainments
"come fully up to the mark. Mr. Simeon, the new Head-
"master of the Shwè-gyeen Government school, and Mr. Cro-

"ley of the Diocesan School, have both applied to be employ-
"ed by the Education Department to prepare books in English
"for use of the upper classes in Anglo-Vernacular schools.
"If these or similar men could be trusted to re-write certain
"books in English from a Burmese point of view, it might be
"left to others to translate them into the Burmese language;
"but if this double labour could be spared, and each book
"could be made the production of a single mind, it would be
"in every way a cheaper arrangement, and the work would
"probably be better done.

"(13.) I know of no men at present but Mr. Sandys and
"Rev. J. R. Haswell, on whom I could entirely rely for the
"preparation of useful books in the vernacular. Mr. Haswell
"is already engaged with Government aid in rewriting *Hough's*
"*Geography* in the form adapted to the general reader; and
"he appears to be willing to enter into some arrangement for
"bringing out a series of similar works, if his Society con-
"sents to it. In his letter to me he says,—'Were I to under-
'take such work, I should want to put in a written form just
'what I find Burmans everywhere most eager to listen to,—
'priests or people. State the truths of geography, astrono-
'my, physiology, or any other science, without reference to
'religion, but simply as so many facts. I should give a popu-
'lar explanation of the facts and processes of thought or
'experiment by which those facts have been reached. I or
'any other man able to put this in Burmese can find ready
'listeners. Use these truths not as cudgels to break down
'Buddhism, or as instruments to prove the truth or falsity of
'any religion, and I have no question of the interest which
'they will excite among the people at large.' As Mr. Sandys
"is already occupied in preparing books for the use of schools,
"I have written to Mr. Haswell to inquire whether he will
"undertake to prepare books for the benefit of the general
"reader, and on what terms he would compile each book.
"It was agreed that he should receive Rs. 500 for his
"geography to idemnify him from pecuniary loss; and if he
"would consent to prepare every other book for a similar sum,
"taking large and small together, I think it would be bringing
"about a great result at a moderate cost.

"(14.) As a step towards carrying out the project proposed
"in paragraph 8,—namely, the printing of the Burmese classics,
"(if this project should be approved by the Chief Commis-
"sioner), I have already given orders to Moung Bwah and
"Moung Shwe Boh, Examiners of Indigenous Schools in the

"Moulmein and Rangoon Districts respectively, to make out "a list, during the tour in which they are at present engaged, "of the Burmese manuscripts to be found stored up in the "Monasteries of their respective districts. This list will be "necessarily very imperfect and fragmentary. But by "degrees, as each district is traversed more and more every "year by the Examiners of Indigenous Schools, I think it "would be possible in time to make a complete catalogue of "the vernacular manuscripts, so as to enable the Government "to put into print those which would be most adapted for "general circulation. If something of this kind is not done, "Burma will fare worse than her Indian neighbours in regard "to the disinterment and circulation of her national classics.

"(15.) Simultaneously with the execution of this design, "I should strongly recommend that a similar plan be set on "foot for obtaining a catalogue of the Pali manuscripts exist-"ing in British Burma. As the Pali manuscripts, like the "Burmese, are all to be found in the Monasteries, the same "agency could probably be employed, and the two projects "could thus be carried forward side by side. A scheme has "been lately put into effect in Ceylon for the collection of all "the Pali manuscripts existing in that island; and a search "is, I believe, still being made in India, by a Commission "especially appointed, for all the Sanskrit manuscripts that "have not yet found their way into print. I know not by "what agency either of these schemes has been worked, or "what expenditure has been incurred (if any). I trust that the "Government of British Burma would not grudge an equal "outlay, if any should be necessary, for carrying out a similar "project in this province."

Publication of the Burmese classics

167. The above letter was circulated to the following gentlemen:—Right Rev. Bishop Bigandet, Rev. Dr. Mason, Revd. J. R. Haswell, Rev. Mr. Bennett, Colonel D. Brown, Lieutenant-Colonel H. A. Browne, with a view to obtaining their opinions as to the three points there mooted, (1) the publication of the Burmese classics; (2) the preparation of new books in the Vernacular; (3) the publication of the Pali classics. Respecting the first point, the answer received from Mr. Haswell removed the impression which might possibly have been caused by his previous remarks; he desired it to be understood that he did not *advocate* the publication of the Burmese classics, or admit the necessity of light reading of this or any other other kind

to pave the way for books of a more instructive character. Bishop Bigandet, in a very interesting letter, recommended that a commencement should be made with the four principle zâts or histories which he compared to "good moral novels." It was pointed out by him, as well as by Mr. Bennett and Dr. Mason, that these zâts were not the growth of the Burmese mind, but are easy and free translations from Pali texts written in countries which have seen the birth of Buddhism. Lieutenant-Colonel H. A. Browne remarks,—"It would be "almost safe to publish such works as fast as, and just in the "same state in which, they are obtained. There are no stand- "ard classical books that I know of that do not contain some- "thing useful or interesting, and they are remarkably free from "all impurity of language and ideas. I have never yet come "across a Burman work containing gross or vicious psssages "of the style that may be found in any ordinary Indian book, "the *Gul-i-Bakash* for instance, which being a text book of "the College at Fort William may be presumed to be a work "of a not exceptionally impure nature."

Preparation of Instructive books in the Vernacular

168. On the question of preparing books of a more solid character in the Burmese language, Bishop Bigandet and Lieutenant-Colonel H. A. Browne agree with me in thinking that books should first be compiled in English by Europeans well acquainted with the Burmese mode of thought; but they consider that the work of translation should not be done by the European compiler, but by natives acqainted with English. "A well in- "formed Burman (says Bishop Bigandet) will always express "himself *Burmano modo*, and give to the sentences a "turn that will please the ear and mind of a Burmese reader. "Such an achievement is hardly possible to an European" In reference to the possibility of naturalizing foreign books in the Burmese language, it is aptly remarked by Dr. Mason,— "the Burmese classics are foreign books naturalized; and "there is hope then that other foreign books may be trans- "lated and naturalized; for what has been done may be "done again." It is not improbable that the histories of Burma, India, and England, now in the course of preparation by Mr. Sandys, may prove popular with general readers; so, too, his geography of the Eastern Peninsula, and the General Geography by Revd. J. R. Haswell. The preparation of these and such like books must be a work of time; and as education advances, the demand for them and the ability to write them will grow in proportion.

The publications of the Pali classics

169. Respecting the third subject mooted in the above letter,—namely, the printing and publication by Government of the Pali classics, I find from a printed tract by the Rev. Dr. Mason, that I very much understated the importance of collecting, editing, and printing the Pali manuscripts to be found in the Monasteries of Burma, and that the same project was recommended by the Rev. Dr. Mason many years ago. It appears from Dr. Mason's pamphlet, that for the last two centuries Ceylon has been dependent on Burma for the best Pali manuscripts, because the original Pali manuscripts in Ceylon were extensively and intentionally destroyed in the several Solêan and Pândian conquests of the island. The work of destruction was carried out so thoroughly that when the Brahminical rulers were deposed, and the Buddhists recovered the government, they had to send to Burma for copies of their lost books. The European scholars in Ceylon, such as Mr. Alwis and the Hon'ble G. Turnour, believed that the earliest Pali grammar,—namely, that written by Kachkyano,—was extinct, until Dr. Mason informed them that copies could be found in almost every Monastery in British Burma. The Pali manuscripts to be found in Burma come nearer than any other to the language of Asoka's Pillar; and Dr. Mason remarks that the most valuable identification in Indian history,—namely, that of Chundragupta with Sandracottus,—"rests entirely on Burmese Pali manuscripts of "Ceylonese history, no longer extant in Singalese Pali." "Many years ago (says Dr. Mason) I recommended Govern- "ment to make a collection of Pali manuscripts in Burma, "but no steps have been taken in the matter to this day, and "the English ministry have been misled with the idea that "Ceylon being the seat of Buddhism, manuscripts from Fur- "ther India should be ignored; just as if we should look "altogether to Palestine for manuscripts of the Old and New "Testaments, because Palestine was the original seat of Juda- "ism and Christianity."

Improvement of Government Vernacular Press

170. One essential step toward promoting the growth of Vernacular literature must consist in the improvement of Vernacular presses, and the training of Vernacular printers. It was for this reason that in the scheme of new Special schools quoted in paragrah 113, it was proposed to establish a printing school, and that proposals were made during the past year for improving the Government press. As the presses at present

existing in Rangoon were found unable to meet the extent of existing demands, it was resolved to adopt measures for permanently improving the Government Vernacular press, and procuring the requisite machinery from Europe for that purpose.

Section XII.

Museums, Literary Societies, &c.

Rangoon Literary Society.

171. I inspected the Society's building in company with Mr. Hardinge, the then Secretary, during the past year. The hall was much out of repair, and the valuable collection of books, amounting to more than 5,000 volumes, would have suffered very serious damage during the monsoon of the present year, had not funds been found for repairing the hall. Moreover, the building was far too small for the objects for which the Society was established. It has lately been repaired and enlarged at a cost of Rs. 5,000, of which the State contributed half. "The object aimed at by the Society," to quote the words of the printed report submitted to the office by Mr. George Lane, the present Secretary, "has always been to afford facilities for the mental "culture of its members by means of—(1) lectures; (2) de- "bates on various subjects; (3) a library; (4) a reading room, "and by any other means that might present itself to the "Society." The Society was founded in 1857. Almost all the English periodicals are taken in, and the subscription is only Rs. 2 per mensem. The total subscriptions during the past official year amounted to Rs. 1,770, the miscellaneous receipts to Rs. 123, the Government annual grant to Rs. 300, and the Government special grant to Rs. 2,500.

Phayre Museum

172. The Phayre Museum is situated in the garden of the Agri-Horticultural Society. The number of visitors to the Museum last December was 8,413, and last January 2,168. The following extract is taken from the Society's report for the calendar year 1872:— "Your Council have to remark that the Phayre Museum is "now proving a great source of attraction to all classes of the "people, particularly the Burmese. The services of a cus- "todian have been engaged from November, who is in "charge of the building when it is open. The different "collections have been enriched by several contributions, the "natural history department particularly, by the Chief "Commissioner. Major Heath has kindly undertaken

" to arrange the mineral specimens that were already " there, and an addition to this department may shortly be " expected from Calcutta. There is still much to be done, " however, before the Museum can entitle itself fairly to " represent the broad views enunciated by the gentleman " after whom it has been named, as expressed in the following " extract from his letter in 1868, when his opinion was asked " on the subject :—

' Nothing could possibly be more gratifying to me than " that a Museum, for collecting the valuable productions and " other objects of interest in British Burma, should be con- " nected with my name. Such an institution shows to all " the products of the country, and will become in time an " excellent means of education for the people.' "

Suggestion as to the Phayre Museum

173. As in the opinion of the Society the Phayre Museum cannot yet be considered to represent the broad views of the gentleman after whom it was named, I suggest that a library department be added to it, as is done to most Museums; the library to consist of all the Pali and Burmese manuscripts that can be found in British and Independent Burma. These are certainly among the valuable productions of the country; and according to Dr. Mason, whose views I have quoted above in paragraph 169, the Pali manuscripts of Burma are the most valuable in the world. I have heard that there are several books written either in Pali or in Burmese, or both, on various other subjects besides that of religion; such as medicine, astronomy, mathematics, law, natural history, botany, &c. The best of these books should by degrees be edited and printed, and perhaps translated, and it is to the language of these books that we should look for enriching the vernacular with terms expressive of modern science. The Museum is situated near the large clustre of Hpoongyee-khyoungs in the centre of Rangoon; and the site of the new Government school to be established in Rangoon will probably not be far from the Museum. The Museum would be a great source of attraction to the Hpoongyees; and if a Pali professorship is founded at the Government school, as I have proposed, the library in the Museum would be most useful for purposes of reference.

Proposed *Education Gazette*

174. During the past year I received notice from the Secretariat to prepare a plan of an *Education Gazette*. I regret to say that want of leisure has prevented me hitherto from submitting any detailed scheme. The object of the *Gazette* would be three-

fold:—(1) to publish educational news and notices, and explain the policy of the Government in the Education Department, (2) to check the spread of false rumours, and to circulate true information respecting the acts and policy of the Government in other departments; (3) to discuss any subject of an historical or scientific character in which the Burmese people would be likely to take an interest. The paper would come out once a week, and would be written chiefly, if not entirely, in the Vernacular. The Burmese who have learnt English are so very badly trained in their own language, except colloquially, that it will not be an easy matter to find sub editors, contributors, or translators, competent to supply the matter.

Section XIII.

Services of Officers.

Mode of testing services of officers

175. The following detailed account of the services of officers during the past year is given in accordance with instructions received from the Government of India directing that a precise register should be kept year by year of the services of each officer in the department, and inquiring in what mode (if any) a register of this kind had been kept hitherto. The following estimate of the services of each officer during the year under report has been founded partly upon my own impressions formed on the occasion of my visits to the several schools, and partly upon the estimate formed by each Local Committee in consultation with the Head-master of each Government School.

Table of officers

176. The following table gives the total sanctioned strength of the Education Department in this province during the past year.—

	Salaries
(*a*.)—Director of Public Instruction	1,000—1,250
(*b*.)—Head-masters of Schools, 3 in number . .	300
(*c*.)—Head-masters of Schools, 4 in number .	200
(*d*.)—Second masters, 3 in number ...	150
(*e*.)—Assistant masters, 27 in number ...	80 or less.
(*f*.)—Examiners of indigenous schools, 3 in number ...	150—200
(*g*).—Clerk in Director's Office ...	100

Of the three Head-masters marked (*b*), two are European and one Burman. Of the four marked (*c*), all are European. Of the three marked (*d*), all are European. Of the twenty-seven marked (*e*), six are European, and twenty-one Native. Of the

three officers marked (*f*), one is European and two Native. The officer marked (*g*) is a Native.

Examiners of Indigenous Schools

177. The Examiners of Indigenous Schools during the last few months of the past year were, Moung Bwah, Rangoon District, Moung Shwè Boh, Amherst District, Mr. Savage, Akyab District. There is every likelihood that the two first will prove efficient officers in their new capacity. The last will probably prove equally efficient, if he can succeed in overcoming the repugnance caused by a long course of vexatious interference with private institutions. The Commissioner of Arakan, whose memorandum is quoted in Appendix D, ascribes the disaffection of the Hpoongyees in the Akyab District not to the personal unfitness of Mr. Savage, but to the natural tendency of the system which he was deputed to work. Something, however, should be ascribed to a want of tact and discretion on the part of Mr. Savage himself.

Teachers of the Rangoon Training School

178. The following list gives the names, status, and salary of each teacher employed at the Rangoon Training School :—

Names.	Status.	Salary.
Mr. Sandys ...	Head-master ..	Rs 300
Mr. Ripley ...	2nd „ . .	„ 150
Moung Shwè Hmone ...	3rd „ ...	„ 60
Moung Tha Nuh ...	4th „ ...	„ 40

Mr. Sandys has served as efficiently as in past years. Mr. Ripley has merited a renewal of the praise he earned in the year 1871-72. Mr. Sandys speaks very highly of the 3rd master. The 4th master has not been either as regular in his attendance or as painstaking in his work as he ought to have been. He was formerly a circuit teacher; but Mr. Sandys finds him very incompetent, as he is totally ignorant of mensuration and of everything but the simple rules in arithmetic. He is not even an adept in dictation.

Teachers at the Akyab School.

179. The following table refers to the teachers serving at the Akyab School at the close of the past official year :—

Names.	Status.	Salary.
Mr. H. D. Gray ...	Head-master ...	Rs. 300
Mr. J. Gray ...	2nd „ ...	„ 150
Mr. A. Barretto .	3rd „ ...	„ 60
Oung Yau Way .	4th „ ..	„ 40
Chan Oo ...	5th „ .	„ 30
Thwine Mrah Oung ..	6th „ .	„ 25
Toon Oo ...	7th „ ...	„ 25
Kyau Ri ...	8th „ ...	„ 15
Kyau Jah Way	Vernacular Master ...	„ 25

The facts stated above in paragraph 53 show that Mr. Gray's service has been in every way efficient. No estimate of the merits of the assistant teachers was submitted by the Local Committee; but I infer from several indications that they have worked well.

Teachers of the Moulmein School.

180. The following table refers to the teachers of the Moulmein School :—

Names.	Status.	Salary.
Mr. Adams ...	Head-master ...	Rs. 300
Mr. W. E. Henty ...	2nd „ ...	„ 150
Mr. A. C. Beale ...	3rd „ ...	„ 60
Bah Hpo ..	4th „ ...	„ 40
Mr. W. H. Gay ...	5th „ ...	„ 30
Mr. W S. Gay	6th „ ...	„ 25
Vacant ...	7th „ ...	*Nil.*
Vacant ...	8th „ ...	*Nil.*

Mr. Adams has spared no trouble to increase the efficiency of the school at Moulmein. The reasons why the numbers have not increased are stated above in paragraph 54. Another reason is, that the irregular practices allowed in neighbouring schools render the Government school, with its more stringent discipline, less popular. Schools aided by Government must be compelled to observe the same rules as to fines for absence

or re-admission; and I shall enquire into this point when I next visit Moulmein. Of the other masters, the following report is given by the Local Committee:—

"Mr. Henty, the 2nd master, has discharged his duties "efficiently. Until December last he took both his own and "the first class in Burmese.

"Mr. Beale, the 3rd master, has been equally efficient, "and promises to be a very useful officer in the department.

"Moung Bah Hpo, the 4th master, has taught his class "well, and in addition has instructed the four last classes in "Burmese.

"Mr. W. H. Gay, the 5th master, has worked satisfactorily, "considering the large number of pupils whom he has had to "teach, and the different degrees of their attainments.

"Mr. W. S. Gay, who has been very recently appointed, "promises to make a good officer."

Teachers at the Kyouk-phyoo School

181. The following return refers to the teachers at the Kyouk-phyoo school:—

Names.	Status.	Salary.
Mr. Hughes ...	Head-master ...	Rs. 200
Mr. Englebright ...	2nd „ ...	„ 80
Oung Boong ...	3rd „ ...	„ 30
Abdool Kureem ...	4th „ ...	„ 25

Mr. Hughes has been an efficient and popular Head-master.

Mr. Englebright has rendered himself very unpopular, and therefore thoroughly useless, by his hasty temper. As Mr. Englebright was transferred from the Mergui school for the same cause, not without a severe caution from myself, he was asked to resign his appointment. The two remaining masters are favourably reported on.

Teachers at the Prome School

182. The following return refers to the teachers at the Prome school:—

Names.	Status.	Salary.
Mr. Thomas ...	Head-master ...	Rs. 200
Mr. Timothy Noah ...	2nd „ ...	„ 80
Hpo Hman ...	3rd „ ...	„ 30
Hla Boo ...	4th „ ...	„ 25

The Prome school has improved under Mr. Thomas; but he does not exercise a sufficient amount of supervision over classes other than his own. Mr. Timothy Noah, a Native Christian of Benares, appeared to work his class with a fair degree of efficiency, but very gross misconduct in private life rendered his dismissal necessary near the end of the past official year. The two remaining masters are teaching as well as their attainments will allow them.

Officers at the Shwe-gyeen School

183. The following return relates to the teachers at the Shwè-gyeen school.

Names.	Status.	Salary.
Mr. Simeon ...	Head-master ..	Rs. 200
Mr E. Wright ...	2nd „ ...	„ 80
Moung Gyee ...	3rd „	„ 30
Vacant .	4th „ ..	*Nil.*

Under Mr. Simeon's management the Shwè-gyeen school became immediately popular, and a new life was infused into all the classes. Mr. Wright is not at all an efficient officer. The 3rd master is well reported on by the Local Committee.

Teachers at the Mergui School

184. The following table gives the required information relating to the Mergui school :—

Names.	Status	Salary
Mr. Rawlings ..	Head-master ...	Rs. 200
Mr. Sharp ...	2nd „ ...	„ 80
Moung Myat Tsain . .	3rd „ . .	„ 30
Vacant ...	4th „ ...	*Nil.*

Mr. Rawlings and Mr. Sharp have both worked well during the past year. The 3rd master is somewhat advanced in years, and is fit only to teach the youngest boys.

Clerk in the Director's Office.

185. My clerk, Moung Bah Oh, has had sole charge of my office during the year, and has done his work carefully and efficiently.

PART II.

Vernacular Education through existing Institutions.

SECTION I.

Objects and principles of the present scheme.

Importance of conserving existing institutions

186. By far the most important branch of the work of the Educational Department is that for the sake of which the department was created some seven years ago by the advice of Sir Arthur Phayre,—namely, the attempt to improve the instruction of the masses upon the basis of the wide-spread indigenous system, which has prevailed for several centuries in all parts of Burma. As long as Burma remains a Buddhist country, the people will still look to their priests or lay elders for instruction; and therefore the more education can be improved through this channel, the more widely will its advantages be brought home to the masses, both in the present and future generations. It is now a matter of universal regret that the Indigenous schools in most of the other provinces of our Eastern Empire have been allowed to fall into decay, or vanish altogether, by the too rapid tendency to establish schools of our own designing, instead of building on the old foundations. It has been well said by the Native Inspector of Schools in the Lower Provinces of Bengal that "the problem of problems in education in all parts of "India is how to build without breaking; at least, how to "build sufficiently before you break." There is certainly no province in the East in which this problem assumes greater importance than it does in British Burma, considering that Burma is still to a large extent a virgin soil, and that it possesses an indigenous system, to which India even in former days could not present a parallel.

The main principles of the present scheme.

187. The scheme now to be submitted to the consideration of the Government has in part been told already, being merely an extension of that which is now in operation in five different districts. It is based upon the principles laid down in my letter No. 7-4, dated Rangoon, 21st June 1872, most of which was reproduced in

paragraphs 71—89 of the Education Report for 1871-72. These principles are three in number; *first*, to abstain from assuming any right to inspect, control, or interfere with the private religious houses, in which most of the Indigenous schools are held, and to abstain from all attempts to reorganize them on English models; *second*, to give every possible encouragement to native books and native methods, wherever anything valuable can be found in them; *third*, to hold out such inducements to the teachers and students concerned as shall excite a greater interest in educational work than now prevails.

Section II.

The policy of non-interference.

188. Of these three principles the first is merely negative.

Inexpediency of Government interference with the Monastery schools

The inexpediency of assuming a right of Government control over schools essentially private and self-supporting, and maintained by the laymen for spiritual as much as for secular purposes, has been sufficiently exemplified in the attempts made in the Akyab district to remodel the status of the Monastery schools. In the Akyab District such attempts have been carried forward more perseveringly and more consistently than in any other part of British Burma, and the history of these events may be read in an Appendix to the Education Report for 1870-71, and in Appendix D of the present report. The result shows that all direct attempts to reorganize the Monastery schools can end only in disorganizing them: and that to subject them to the control of a Government Inspector can have no other effect than to lower them in the estimation of the people.

189. But while there is abundant evidence of the danger of subjecting the Monastery schools to a system of State inspection, it would, I think, be equally inexpedient to run into the opposite extreme of neglecting them altogether. It has been urged, for example, by different persons that for improving and strengthening the Indigenous schools we must rely on "the stimulating effects "of competition with the Primary schools to be established by "Government;" that the Hpoongyees, like all other classes of men, "are not beyond reach of the law of supply and demand;" that "as rival schools improved and Hpoongyees found their "boys leaving them, they would ask for our books and take "to our system, so as to retain their influence." With all deference to the gentlemen whose views I have quoted, I must

Inexpediency of neglecting them altogether.

own that I believe this opinion to be entirely illusory. Competition of the kind supposed implies that the contending parties are equally matched; but it is well known that the Hpoongyees have not the capacity, even if competition should inspire them with the desire, to take to our system in substitution of their own. The idea that the indigenous schools would be strengthened by simple competition with Government schools was acted out in the North-West Provinces of India, and the result, as was afterwards acknowledged, did not prove the soundness of the theory. It is scarcely necessary, however, to appeal to the history of Vernacular education in other provinces to show that schools, which cannot by their own strength rise to the level of a vigorous competition with superior schools, must, if neglected and left to themselves, deteriorate from bad to worse. Our object, therefore, in British Burma will be, not to give no direct help to the Monastery schools, but to give it in such a way as shall entail no direct interference with their private management.

SECTION III.

The policy of encouraging native books and native methods.

190. The second principle—the encouragement of native books and native methods, wherever anything useful can be found in them,—has yet to be acted out. It appears to have been assumed either that indigenous school-books did not exist, or that they contained nothing worth knowing: the efforts of the department have consequently been directed toward the object of inducing the indigenous school-masters to teach from English books written in the Vernacular. The spirit in which these books have been received, more especially those relating to geography, natural philosophy, and physiology, has been the very reverse of what was intended and hoped for. In the Moulmein District, as has been officially recorded by the Commissioner of Tenasserim in a letter recently addressed to this office, the Hpoongyees have been under the impression that "in giving them our books we "wished to proselytize them and convert them to Christianity." The same opinion has been entertained by certain Hpoongyees in the Bassein, Rangoon, and Mergui Districts, as I learned by direct intercourse with natives in those districts. In the Akyab District the Hpoongyees who had accepted

Assumption that there are no indigenous school-books worth using.

books from Mr. Savage on his first visit, have recently requested him to take them back again.

The indigenous curriculum

191. The pupils in the Indigenous schools of Burma are or could be taught, by native books and native methods only, reading, writing, composition, simple arithmetic, commercial arithmetic, land-measuring, and grammar. This is not a bad programme for secular mass-education, and is in fact rather more than is attempted in most other countries. At present, however, it is very far from being carried out in its entirety. Spelling is not taught on any uniform system; composition is seldom attempted; arithmetic is taught only to a few, and for the most part only in the elementary branches; grammar is taught only on a most irrational method; and the majority of the schools do not even possess the indigenous books, in which some of the most important parts of the above curriculum are contained. Bearing in mind how tenaciously men cling to traditional usages, especially in Eastern countries, the first thing to be done for the improvement of the Monastery schools is to follow up the native methods as far as they can be usefully carried, to raise the standard of education upon the indigenous basis, and bring the best of the national school-books within reach of all.

Native reading books.

192. As every Indigenous school is already sufficiently supplied with palm-leaf manuscripts, which serve as spelling-books and elementary readers, there would be no use in having these printed for general circulation. There has been, however, a great dearth up to the present time of interesting reading-books for the more advanced students at schools, and for the adult population. Unless popular reading-books can be purchased by the people at moderate cost, and the means of purchasing them placed within easy access, there is less inducement to the young to take the trouble of learning, and less opportunity for adults to retain what they learn at school. The plan which is now in progress for printing and publishing in a cheap form people's editions of the best of the Burmese classics, (the plan which has been described already in paragraphs 166, 167), will it is hoped go far to supply this want, and become a new instrument of popular education.

Native tract on grammar

193. The only grammar taught at present in the Monasteries is the first chapter or so of a large work on Pali grammar, which the pupils are made to commit to memory, in long reaches at a time, without understanding the sense, much less the application.

No encouragement should be given to such a practice. But I have read in a pamphlet written by Dr. Mason, entitled, the "*Pali language from a Burmese point of view*," and published originally in the *Journal of the American Oriental Society*, Vol. X, No. 1, 1872, that "there is a little work in "the Monasteries, written in the Vernacular, which gives a "very fair elementary view of both Pali and Burmese gram- "mar side by side, and which any Burmese boy of ordinary "capacity could easily master." This book is at present very scarce in British Burma. In a private letter Dr. Mason tells me that he has seen but one Hpoongyee in Tavoy and one in Toungoo who knew the book. I have not myself met with more than one such Hpoongyee in the Rangoon District. It is none the less, however, a genuine Burmese production; for, as Dr. Mason informs me, it was written by the chief teacher and Hpoongyee at Toungdwen near Ava. Dr. Mason has very kindly furnished me with a table of the contents of the whole book; and the following passages, taken from his letter, will describe some of its chief characteristics. "When "the author takes up nouns, he enumerates the different case- "inflections in Pali, Sanskrit, and Burmese. He gives especial "attention to Burmese grammar,—the only author I have met "with who recognizes its existence. He tells the Burmans that "*horse, elephant,* and the like are nouns, and enumerates seven "affixes with their seven plurals as expressing the seven cases "named in Pali, and as equivalent to the Pali case-endings. "Again, he tells the Burmans that *run* and *go* and the like are "verbs; and that Burmese words may be divided into four "classes like the Pali. These with other remarks of a like "character make the book especially valuable as an indigenous "treatise on Burmese grammar. The book not only makes "no pretensions to being a complete Pali grammar, but it "disclaims all such pretensions. It contains just as much "Pali grammar as every educated Burman ought to know, and "which every European who studies Burmese ought to know."

I am happy to say that Dr. Mason has, in answer to my request, undertaken to send me a manuscript copy of this useful little work. If the Hpoongyees could be induced to take up this grammar and discontinue their present irrational method, one great step in the improvement of popular education will have been gained.

Native method of teaching the four simple rules of arithmetic.

194. I come next to the subject of arithmetic. There are no indigenous books or manuscripts for teaching the four first rules. In all Indi-

genous schools, if arithmetic is taught at all, the simple rules are taught traditionally. There is a kind of scheme or table which embodies the four simple rules at once: and whenever I have asked Hpoongyees why this table is not to be found on the palm leaf, the invariable answer is, that it is not considered necessary to preserve it in that form, because the knowledge of it is very common among the Burmese. I am disposed to think, however, that if this table were printed, and a large stock of examples appended, it would be a useful primer on the fundamental rules of arithmetic; and that if this primer were placed within reach of all, some who at present neglect to teach arithmetic might be induced to take up the subject, while others who give some attention to it already, might be induced to give more. I should propose *firstly*, to print the Burmese table in full, exactly in the form in which the Hpoongyees teach it; *secondly*, to print a large number of examples on each rule in succession; and *thirdly*, to give two or three specimens of each rule as worked by the direct method of calculation practised in Europe. The object of the third part of the primer would be not to discourage the use of the inverse method practised by the Burmese, but to give the student the choice as to which method he would like finally to select for working in the higher branches.

Native tract on astronomical calculations

195. In almost every Monastery school, which goes beyond the four elementary rules, the portion of arithmetic next studied is that which deals with the indigenous system of astronomy (not astrology). I have heard from several quarters that these calculations afford admirable practise for working in the simple rules; and thus by teaching astronomical arithmetic they teach general arithmetic. These calculations are, from a scientific point of view, perfectly correct as far as they go: they are besides of some little use in the Burmese social system, as they show how to calculate the recurrence of the periodic fasts and festivals, and the commencement of the new year. As the Hpoongyees have no kind of religious scruple to teaching this portion of arithmetic, every encouragement should be given to them to teach it more generally and more thoroughly than they do at present. A cheap edition should be prepared for the press, furnished with a large stock of easy problems bearing upon the text; and every Hpoongyee who seems likely to make some use of it should be presented with a copy.

196. After finishing the astronomical calculations, the next branch of arithmetic studied in Indigenous schools is usually commercial arithmetic; but the subject is at present very much neglected. There are several indigenous books on commercial arithmetic, all of them written from a purely Burmese point of view, and by Burmese arithmeticians: but the manuscripts are scarce, and this is probably one reason why commercial arithmetic is so seldom and so imperfectly taught. Of the above treatises there is a small manuscript, which Mr. Sandys recommends as being both easy and popular, and containing all the ordinary calculations used in bazaar practise. It covers the same ground as the compound rules in the English system of arithmetic; and does not go so far as questions involving the rule-of-three. The book was written by a Hpoongyee, who no doubt considered that in writing this book he was doing a good work, which would be placed to his credit in future existences. The defects of the book are (1) that it gives no tables of weights and measures, presuming the reader to be already acquainted with them; (2) it deals with the old and now obsolete system of money, in which the value of a piece of silver depended upon the amount of alloy it contained. In preparing an edition of this book, it would be easy to insert the tables of weights and measures, and to substitute the present system of money for that which was formerly in use. Additional examples might be set in each rule. As some few Hpoongyees are already more or less acquainted with this book, and as it was written by one of themselves, and as they are likely to understand it far better than any books that we could write for them, one or more printed copies should be given to every Hpoongyee or lay teacher who is likely to make a proper use of it.

Native tract on commercial arithmetic.

197. There is a native treatise embodying some of the higher rules of arithmetic, which has been brought to my notice by Dr. Mason. The book was written by a Hpoongyee, and I find it is spoken of with great admiration by two or three Hpoongyees, whom I have seen in the Rangoon District.

Native treatise on the higher rules of arithmetic, including mensuration.

The following extract is taken from an introduction written by Dr. Mason. "The work commences with a series of tables, "but not in a tabular form, and then in page 19 passes to "numeration.

"All this the author considers as introductory, for on the "21st page he announces the subject of his work, which he

"says consists of ten parts, treating on the following sub-"jects :—

1. Paddy.	6. Carriage.
2. Rice.	7. Trees.
3. Gold.	8. Boats.
4. Water.	9. Skins.
5. Lights.	10. Land.

"All sorts of questions are proposed and answered in con-"nection with these subjects; so that the work is really a "complete commercial arithmetic, in which every difficulty "that can occur in Burmese practise is met and disposed of.

"Like all other works on numbers that I have seen in "Burmese, the pupil is presumed to be acquainted with the "four fundamental rules; and then by examples, the author "teaches reduction and the compound rules, embracing "occasionally questions that in English would be classed with "the rule-of-three.

"In connection with 'paddy,' the rules for the mensuration "of paddy-bins, both cubical and cylindrical, are taught; and "in connection with 'water,' the way to obtain the contents "of tanks and drains.

"Land-measuring is taught in extenso on the chapter "on land. Where rectangles are concerned, the calculations "are correct; but whenever circles are introduced, the results "are only approximate: for the diameter is made to be a "third of the circumference. This vitiates all the calculations "involving the area of circles and the solidity of cylinders. "The rule, too, for obtaining the area of a triangle from the "three given sides is not quite correct. But the rule to "obtain the height of a tree by erecting a perpendicular style "between the eye of the observer and the tree, so that the "summits of each may be seen in a right line, is perfectly "accurate.

"The book closes with something like an appendix, which "seems to have been written by another author. It embraces "numerous questions in arithmetical and geometrical progres-"sion."

I learn from a private letter addressed to me by Dr. Mason, that the book fails to give any rule for the extraction of square and cube root; but that in every other respect it is for practical purposes an almost exhaustive manual. As this book is somewhat scarce, and owing to the labour of copying it on palm-leaf, is likely to remain so, it should be printed by Government and made accessible to all. But before sending it to

the press, it would be quite possible to correct the two errors noticed by Dr. Mason without in any way tampering with the rest of the matter, and to insert a few examples showing how to extract square and cube root. The part that deals with land-measuring is based upon the Burmese, and not the English, tables of measurement. In the new edition it would be very easy to insert a table showing the Burmese equivalents to the English foot, yard, mile, acre, &c. The Burmese system of measurement is the one most commonly used.

Summary of native books on arithmetic.

198. These four books—the primer on the fundamental rules, the tract on astronomical calculations, the first treatise on commercial arithmetic, and the second treatise on commercial arithmetic including mensuration—would form a suitable series for the use of Vernacular schools. It should be noticed that the last three books, as Dr. Mason informs me, "do *not* teach the "inverse mode of calculation practised by the Burmese any "more than they teach the direct method in use by Europeans, "because they do not work out the details of adding, subtract-"ing, multiplying, and dividing, but merely write down the "results." Thus, if the primer on the four simple rules were so compiled as to teach both methods, the student would be able to follow whichever method he preferred in working out the examples in the next books.

Inquiring into native methods.

199. It may perhaps be of some use for future guidance to inquire into the nature of the methods practised in the Indigenous schools. I have no desire to value these methods at anything above their true worth. I am well aware that the Hpoongyees' system of teaching is, in all but the most elementary branches, much too mechanical. But I am far from concurring in the assumption that our own methods are in all cases better than theirs; and I think that the other side of the question is at least entitled to a hearing. Mechanical teaching is not confined to Hpoongyees; it is the intellectual vice of the Burmese race; nor are our own countrymen altogether immaculate. Book-learning is the rampant evil at the present time in our Anglo-Vernacular schools; and fight against it as we may, it will no doubt find its way into the Government Vernacular schools, where Burmese teachers will be employed.

Native method of pupil teachers

200. For teaching the less advanced pupils, the Hpoongyees practice a system not unlike the pupil-teacher system sometimes practised in English schools. The advanced pupils are taught by the

Hpoongyee himself; these, under his direction, teach the less advanced; and so on down to the youngest. The pupil teacher does not, however, neglect his own studies; but returns to his lessons with the head Hpoongyee, as soon as he has shown his pupil or pupils how to proceed without further help. In this way each boy, if he remains long enough in school, and enters it at the proper age, is gradually brought through the entire curriculum taught in the Monastery. I concur with Mr. Aldridge's estimate of the merits of the above method :—"This system has two great advantages,— "(1) economy in teaching power, as one master can manage a "greater number of scholars by it than by any other system; "and (2) efficiency of teaching, as children can generally "impart what they have learnt to other children more readily "than their elders can. I cannot say how this system would "answer in all schools; it answers very well in Burmese "schools, the discipline of which I consider to be good; for "nothing could surpass the orderly arrangement of the "children and their attention to the signals of the teacher."

Native methods of repetition

201. In every Burmese Indigenous school, without exception, the pupils are made to commit to memory a series of short moral tracts, written in both Pali and the Burmese language. It may be very true that the Hpoongyees are not careful enough in explaining the Pali text, and that the object for which the Hpoongyees teach these texts is to obtain religious merit for themselves, and to give the same to their pupils; but it is important to notice that the constant repetition of pure idiomatic language written in the mother tongue, is one of the first steps toward acquiring some knowledge of grammar and the construction of sentences. Grammar is learnt not merely by the study of grammatical rules, but by the constant repetition of grammatical sentences. In the Primary schools of Germany, grammar is almost exclusively taught by the repetition of the national sacred poetry; and in the public schools of England, pupils are expected to acquire a correct appreciation of Latin or Greek idiom by committing to memory passages from Latin or Greek authors. I attach so much importance to the habit of repetition, that I should be glad to have some poetry-book compiled for this purpose for the use of Anglo-Vernacular schools in this province.

Native method of teaching arithmetic

202. I have already more than once admitted that in the *higher* branches of the curriculum, so far at least as grammar and composition

are concerned, the Hpoongyees' method is far too mechanical. The same, however, cannot be said of their method of teaching arithmetic, or at least of the method encouraged by the indigenous books. In reference to the fact that Hpoongyees teach the four simple rules without the help of books, Dr. Mason remarks—"this is a fact that illustrates the good "pratical sense of the Burmese. Written rules for the first "four operations in arithmetic are always a nuisance in the "way of a boy when learning them. He has to acquire their "practical application from the living teacher before he can "understand them, and when he has got that, the rules are "tattoed in his mind tenfold deeper than by committing to "memory a paper dictum." Again, in reference to commercial arithmetic, Dr. Mason writes,—"The Burmese not only learn "in their khyoungs to work out the fundamental operations of "arithmetic, but many acquire the ability to apply them in all "business transactions very readily. I have always much "admired the simplicity with which they go to work. Unencumbered by the formulæ of compound rules, rule-of-three, "antecedents, consequents, extremes, means, first term, second "term, third term, &c., they solve without difficulty all the "ordinary problems involved in those rules. The truth is our "elementary arithmetics are not elementary enough: they are "too abstruse for children, European or Native. Thousands of "boys in England learn to *do* the rule-of-three who never "understand the principle on which the rule is founded, and "who if they waited till they understood that, would never do "it at all. It is not remarkable, then, that when we talk to "a native about ratio, he stands aghast; but give him a "question founded on ratio, without the name, and he does it "on the spot. I was lately questioning a Karen young man "concerning his attainments in arithmetic, and found he could "do fractions, and almost anything; 'but,' he added shaking "his head, 'ratio I cannot understand.'"

203. The inverse method of calculation has been considered far more useless and awkward than it really is. The chief objection to it is, that the figures are continually rubbed out as the calculation proceeds, and consequently a pupil is not able to revise his work or correct mistakes, if he has made any. But this disadvantage is almost counterbalanced by the fact that it imposes on the pupils a habit of greater accuracy in the first working. Respecting the merits of the inverse method, Dr. Mason has written as follows,—"The inverse method seems very awkwad

The inverse method of calculation

"and barbarous to a European at first; but when a slate is "used, a Burman will perform the operations as quickly and "as accurately as a European."

Hours of study in Indigenous Schools.

204. So much has been said of the irregular manner in which the Monastery schools are carried on, that it would seem to be implied that the Hpoongyees have no regular time-table, and observe no fixed hours of study. The very reverse is the case. Every Monastery without exception has its signal sound for calling the pupils together, and the time is taken as well as they can guess it by the sun. The day is divided into four sessions. The first begins at about 7-30, and continues to about 10-30. In this session the students' time is taken up with reading or mastering new matter, or matter not yet thoroughly mastered; there is no writing and ciphering done during these hours. The matter studied may be either the Themboongyee, or the Pali-Burmese texts, or the Burmese multiplication table, or Pali grammar, or some selection from the Burmese classics: each pupil learns what the Hpoongyee thinks fit to give him. The second session commences at 12 o'clock, and lasts till about 2. From 12 to about 1-30 the work is the same as in the preceding session; but at 1-30, at the sound of the signal, the boys commence to write. During the continuance of the writing lesson, a general silence is observed. Some copy from what is written on the palm leaf; some write from memory; some few (and these are very few) attempt composition. The third session commences at about 3 o'clock, and lasts till $4\frac{1}{2}$ or 5. This is the time which is given up to ciphering, if ciphering is taught at all. If ciphering is not taught, the pupils' time is occupied in the same way as in the first session. The last session commences at about 7 o'clock in the evening, and continues for an indefinite period. In this session the pupils repeat from memory simultaneously the Themboongyee, the Mengalâ Thouk, and any other lessons which they have previously mastered. When all the recitations are finished, any pupil who desires to do so, practises ciphering or drawing.

Remarks by Babu Bhudev Mookerjee, on Indigenous Schools.

205. The Indigenous schools of the Lower Provinces of Bengal, deteriorated as they have gradually become by the rival attractions of English masters and of teachers trained in Normal schools, cannot now bear comparison with the still flourishing condition of the Indigenous schools of this province: but the methods and system pursued in each are in most cases very similar; and the following account of the Indigenous schools of Bengal,

given by an experienced graded educational officer in Bengal, and himself a Bengalee, is well worthy of attention, as most of what he says of the Indigenous schools of his country applies to the Indigenous schools of this province:—"Looked at "closely, the Indigenous schools seem to me to bear about them "marks of having been devised by men of great and mature "thought. In many points the poor old *guru patshala* seems "in my humble opinion to have excellencies of method over "richer and more ambitious institutions of the present day. "For instance (1) the method adopted in these schools of "initiating children in the first knowledge of letters is decidedly "superior to that of our schools. The practise in the Indigen- "ous schools is to make a boy call out the names of the letters "of the alphabet as he writes them. The practise in our "English schools, and likewise in our Vernacular schools, "when allowed too closely to imitate them, is to place a "primer in the hands of the child, and make him look at the "forms of the letters printed thereon, as the names of the "letters are told him. That of the two the practise first "described is the more scientific and the more effective of its "purpose, no educationist can doubt for a moment. The one "brings the child's eye, tongue, ear, and hand into play, and "makes him active while at lessons; the other brings into use "his eye and ear only, and leaves him perfectly passive.

"(2)—The method adopted in the Indigenous patshalas of "teaching most things orally instead of by the use of text- "books, without which nothing may be done in our schools, "seems to me to have very great advantages in primary educa- "tion. The mind of the child can come into direct contact "with a living mind only. The letters of a book are not of "much interest to him. The instructions communicated orally "to a child and impressed by reiteration find always a firmer "seat in his memory, than the instruction obtained by him by "a task in the text-book.

"(3)—The method followed by the *patshala gurus* of drill- "ing their students thoroughly in the practise of arithmetical "calculations, appears to me to be worthy of imitation by our "schools. I admit that this practise consists in the bare "application of certain formulæ without in most cases the "slightest intelligent appreciation of them. But there can be "no doubt that in primary education, where the memory "more than the reason is to be addressed, such practise is not "without its value in very materially strengthening the "memory of numbers. I do think that the too early and too

"frequent use of the slate and pencil in teaching arithmetic "might be advantageously dispensed with in our schools.

"(4)—The patshala system of simultaneous lessons, not-"withstanding the noise it creates, approves itself to my mind "more than the solemn system of our schools, in which boys "are required to listen only to the voice of the teacher." (*See Bengal Education Report*, 1871-72, Appendix A, pages 141-42.)

Section IV.

Rewards, Certificates, and Standards.

Stagnant state of the Indigenous schools.

206. Supposing the best of the Indigenous schools to be supplied with the best of the indigenous books, the next thing to be done is to hold out some incentives to exertion, and lead the teachers to make the best use of the books afforded them. The inefficient state of many of the Monastery schools arises not merely from the ignorance of the teachers, or from the yearly increasing demands for agricultural labour, or even from the want of suitable books, but from sheer indifference. The monks continue teaching in the same languid fashion, because they have no distinct object before them, and there is nothing to induce them even to make the best use of such knowledge as they already possess, much less to improve upon it. Take for example the case of arithmetic. In the Syriam and Pegu townships of the Rangoon District, Moung Bwâh found that about 60 per cent. of the Hpoongyees professed an ability to teach arithmetic up to some standard or other; and yet of this number only 25 per cent. were in the actual habit of teaching it, and these, perhaps, only to one pupil in ten in their respective Monasteries. Again, in certain townships of the Amherst District, it was reported by Moung Shwe Boh, that about 30 per cent. of the Burmese-speaking Hpoongyees knew something of arithmetic, but of these only 17 per cent. were in the habit of teaching it. Again, in those parts of the Toungoo and Shwè-gyeen Districts which were visited by Mr. Aldridge, he reports that 88 per cent. professed to have some knowledge of arithmetic, but that of these only 17 per cent. were in the habit of teaching it. Here then is an instance of inefficiency arising less from ignorance than from want of motive.

Smallness of inducements offered hitherto.

207. The want of progress in Vernacular education has been by most persons ascribed to the indolence and obstructiveness of the

Burmese priests. The Hpoongyees, as a class, are probably open to the charge; but to expect them to take up new work without giving them some motive for doing so, is to expect them to be more than human. The magnitude of the task required of them, compared with the slender inducements offered, is astonishing. They have been asked to give up their old ways and take zealously to new ones; and yet the only inducement offered has been either a grant of books, which they did not care to have, and which in some cases they scrupled to accept, or a grant in money, which could only be obtained by a most circuitous process and long after the prize had been won. According to the instructions laid down in February 1871 the priest or pupil would have to forward a memorandum or bill in Form C to the Local Committee, and in Form C it was directed that this bill should be countersigned by the Secretary of the Local Committee, and then presented at the district treasury. But there is nothing in the instructions to show how the money was to reach the priest or pupil, whose home might be 60 or 80 miles distant from the district treasury. The method prescribed in the instructions for obtaining the prize-books was equally intricate and circuitous. With all this difficulty about obtaining prizes, combined with the fact that the money-prizes offered were very small, that the prize-books were not really prized but hated, and that the standards of examination were not suited to the indigenous curriculum, the want of progress in Vernacular education cannot be solely ascribed to the indolence or obstructiveness of the Hpoongyee school-masters.

Rewards to pupils.

208. In the plan which is now in progress, it has been arranged that all prizes won by pupils shall be paid on the spot; and the prizes themselves have been raised in value. The Examiners have been instructed to enquire what form of prizes would be most acceptable to the pupils. Some may prefer a money-prize, others a book or an article of dress; girls might prefer a necklace. In a memorandum addresed to my office by Colonel Davies in August 1872, it is very aptly remarked that "pictorial books might prove as attractive to a Burmese child "as to an European or an American," and that we have not been able to dispense with these accessories for relieving the tedium of study in the case of our own children. The zâts illustrated with coloured engravings would be very popular as prize-books. Details of this kind may seem trifling; but they are only trifles when they are not neglected.

Encouragement to backward students.

209. In the rules laid down in February 1871, it was decreed that no student beyond the age of 10 could be allowed to compete for the lowest standard, and the other ages were fixed in proportion. But it often happens that the children of poorer parents do not commence their education until they are fourteen or even fifteen years of age; and thus by the above rule all such students, and in fact all students above the age of ten, would be excluded from the competition, and have no encouragement whatever offered them. In the scheme which is now in operation, I have modified the restriction of age, and made the eligibility of students for competing under any standard depend not merely upon his age, but also upon the number of years in which he has attended school; one year of attendance being allowed for the lowest standard, and so on in proportion. By this rule a student 15 or 16 years old will be allowed to compete under the lowest standard, provided he has not attended school for more than one year previously. The Burmese very seldom know their ages; but they have no difficulty in remembering how many rainy seasons they have spent in school.

Necessity of rewarding teachers

210. It can scarcely be doubted that this plan of rewarding pupils, if judiciously managed, will give some stimulus to industry and emulation. Another step toward improving the Indigenous schools would consist in rewarding the teachers; this will be quite as necessary as to give prizes to pupils. Hitherto, however, it has been entirely neglected, and it is not recognized in the plan which is now in operation. The Hpoongyees, to whom I have explained the system of examination and reward, have almost invariably asked me whether in the event of their working up to the Government standards as far as they were able, the Government would give them some reward for their exertions. A Hpoongyee, in the Toungoo District, quoted a Burmese proverb to Mr. Aldridge to the effect that "if the Government wanted to catch the fish, it must throw out the bait." We are in the habit of rewarding private schools, chiefly of a Missionary character, for producing certain results in secular education; and it is only just that a proportional degree of encouragement should be given to the Monastery schools for producing such results as are required in the Government standards. It may, perhaps, be true that the Burmese priests are the most indolent class of men in the whole country, but the very fact of their asking for rewards

is a sign that their case is not quite hopeless, and that their services might be worth acceptance.

Rewards to lay teachers.

211. To reward the lay teachers, nothing more would be necessary than to give the teacher some reward in money proportionate to the prize allowed to the pupil for passing in any standard, and some monthly salary proportioned to the number of pupils in regular attendance. A plan for developing the female element in the Mixed schools, and rewarding the teachers accordingly, will be discussed below in Section VI.

Rewards to Hpoongyee teachers.

212. To reward the priests would be quite as easy as to reward the lay teachers. The Hpoongyees will not receive money, but there are many things purchaseable by money which they would be glad enough to accept; such as a new robe; a chandelier to be used in the night session; a Burmese picture; printed copies of the Burmese or Pali classics; the zâts illustrated with coloured engravings; a gift of slates, if slates should be preferred to the ordinary blackboard; maps on local geography; or perhaps a liberal gift of the indigenous school-books,—namely, such as were written by Hpoongyees themselves, and are adapted to the Government standards. In all such cases the Hpoongyee should be allowed to choose, and the money won by him as the fruits of efficient teaching should be placed in the hands of the Kyoungtaga, or founder of the Monastery. It can scarcely be doubted that if a Hpoongyee could point to anything around him as a proof that the Government recognized and appreciated his services in the cause of Vernacular education, it would tend to sustain his efforts in this useful work, and raise him in the estimation of the laymen attached to the Monastery.

Education Gazette to be given to deserving Hpoongyees.

213. There is one way more than any other in which I should recommend the Government to give public proof of its favour towards those Hpoongyees who, year by year, worked up to the Government standards, and became the most conspicuous promoters of Vernacular education; and I should bestow this mark of favour not as a substitute for, but in addition to, the rewards noted above. To each deserving Hpoongyee I would give a copy of the proposed *Education Gazette*, the programme of which was described above in paragraph 174. It will be seen from this programme that the object of the *Gazette* would be threefold:—*First*, to publish educational news and

notices; *second*, to check the spread of false rumours, and disseminate true information as to passing events; *third*, to provide the public with information on any subject of an historical or scientific character. If this project can be carried out, I can conceive of no more effectual way of bringing its benefits home to the masses, than by distributing copies to deserving Hpoongyees. In almost every village the Hpoongyee khyoung is the place of general resort, where news of local or public interest are discussed among the inhabitants. The Hpoongyee on his part would, undoubtedly, appreciate the honor thus bestowed upon him by the Government in return for his services to the State in promoting the education of the people. He would at the same time be informed of all news and notices from the Department of Public Instruction; he could compare his own success with that of other Hpoongyees, and would learn to appreciate more fully than he does at present the importance of his position in the scheme of national education. If further it is considered desirable that the Hpoongyee's mind should become more open to the reception of secular knowledge on matters of history or science, the perusal of the *Education Gazette* could scarcely fail by imperceptible degrees to produce this result.

General effect of giving rewards to Hpoongyees.

214. If the plan of rewarding Hpoongyees would supply an incentive to labour on their part, I believe it would furnish a no less powerful motive to liberality on the part of the laymen. Liberality, and especially in a good cause, is one of the first virtues in the moral code of the Burmese; and the example of Government in giving rewards to Hpoongyees would shame the Burmese into contributing as much or more themselves toward any object that the Hpoongyee might select. If, on the other hand, the work of Vernacular education should be carried forward independently of existing institutions, and the Government should spend its resources, not so much on improving the Indigenous schools, as on establishing and maintaining schools of its own, I believe it would be found that the people would do as little as possible for themselves, and that their only object would be not to assist the Government in maintaining these schools, but to throw as much as possible of the burden off their own shoulders. The doctrine of gratuitous education, so largely dominant in the Burmese mind, would be made a convenient excuse for paying as little as possible toward the support of Government schools; whereas, in the case of

their own schools, it is practically nullified by the voluntary support they are wont to give to their priests and teachers.

The use of Government standards.

215. As the use of rewards is to stimulate labour, so the object of standards is to guide it and give it the aim deemed most conductive to the progress of sound education. For example, if dictation is made one of the subjects of examination in each standard, it is not improbable that a Hpoongyee would think fit to commence the custom of teaching it occasionally, whereas now he neglects it entirely. If rewards are offered for proficiency in the book on grammar above-mentioned, he might be lead to teach this book to his pupils and discontinue the present irrational custom of teaching what none of them understand. Again, as repetition is for the reasons above stated, one of the useful practices observed in the Indigenous schools, the practice should be encouraged by giving repetition a place in the Government standards. In this way the Government standards, if judiciously selected and arranged, may gradually become the means of developing what is useful and displacing what is useless in the studies and methods pursued in indigenous teaching.

Twofold division of the Indigenous curriculum.

216. In the standards prescribed in England for the examination of Primary schools, separate grants-in-aid are offered for reading, writing, and arithmetic respectively. In this province the plan devised in February 1871 was to offer the grants-in-aid for all three subjects collectively, and not to allow a grant to be given for any subject by itself. Possibly the former of these plans might not be altogether unsuitable to the schools of British Burma; but the last is certainly quite impracticable, except, perhaps, in a few very exceptional instances. It is well-known that the Indigenous schools do not commence to teach arithmetic, until a student has mastered the Pali-Burmese Reader, termed Namakârâh; and consequently it is quite impossible to combine the three subjects together so as to fix the same age and the same degree of difficulty for all three at once. Many students who can read an easy text at the age of 10 do not commence ciphering till 13. So far as I know (and I have taken every means in my power to ascertain the facts), the Indigenous curriculum should be divided into two parts, language and figures; and this is the plan which is now being carried out in the districts to which Examiners have been appointed. Under the head of Language, I include reading, repetition, dictation, composition, and grammar. These

several subjects are so closely interwoven in the indigenous methods of teaching, that it will probably be better not to separate them on the plan of giving special prizes for one or other. The study of figures, however, belongs to an entirely distinct category, and as it is not commenced at the same age as the study of language, special prizes must be given for it.

Standards for language

217. The subjects to be included under language are, as I have said, reading, repetition, dictation, composition, grammar. The only language, the study of which is essential for Primary education, is the spoken Vernacular; but it would, I believe, be impossible to give effective encouragement to the teaching of the Vernacular without recognizing the fact, that in every Indigenous school in Burma without exception, the Pali language takes precedence of the Burmese, and is more or less mixed up with everything that either Hpoongyees or laymen teach. The first reading lessons are invariably in Pali; books for the older students and for adults all abound in Pali; even the names of the Burmese figures are all Pali. The Burmese grammar in not merely closely dependent in fact on Pali grammar, but is never studied apart from it; and it would be impossible to understand even the elementary manual on grammar, described in paragraph 193, without some little knowledge of Pali. Indeed, the Vernacular language is so much interningled with words of Pali origin (according to the best authorities on the subject), that some knowledge of Pali is useful, if not essential, to any one desirous of obtaining a thorough knowledge of Burmese. It is for these reasons that under the subject "repetition" a candidate is required to show a knowledge of the Pali text as well as of the Burmese translation or paraphrase. At present "repetition" appears in each of the five standards issued, but it would be better to substitute "grammar" in the two last standards, and reserve the preparatory subject for the three preceding ones. As a preparatory subject repetition would have two uses; the learning of the Pali text would help to give some knowledge of Pali, without which the grammar mentioned in paragraph 193 could not be intelligently studied; the learning of the Burmese text would prepare the mind of the student for the reception of grammatical principles, as explained in paragraph 201. From accounts lately received from the Rangoon and Henzada Districts, it appears that the failures in repetition

have not exceeded in number the failures in writing; and that the Hpoongyees are universally pleased at finding some encouragement given to the study of the time-honored national school-books, out of which the art of reading is invariably taught. The fact last mentioned is an additional reason for including the said books in the Government standards; for if we wish the Hpoongyees to give more attention to arithmetic, and to teach grammar on a more rational method than that pursued at present, we must meet them half-way, and consult *their* prejudices as well as our own.

The standards for arithmetic

218. In the scheme of examination which is now in progress in the several districts, the standards for arithmetic were fixed last September, according to the best of the knowledge which I possessed at that time. If the series of native books on arithmetic could be prepared on the plan sketched above in paragraphs 194-198, the standards should be arranged accordingly. The first standard should require a pupil to show a knowledge of the Burmese table, and the working of the four simple rules; the second should require astronomy, or astronomical calculations; the third, the easier branches of commercial arithmetic, corresponding to our "compound rules;" the fourth, the higher branches of arithmetic, including land-measuring. Again, the ages at which pupils should be allowed to compete for the above standards should correspond with the ages at which the several branches of arithmetic are at the present time taught in the Indigenous schools. Gradually if an interest is excited, we may, perhaps, be able to lower the ages for these standards, and thus induce the teachers to commence teaching arithmetic at an earlier stage of a pupil's education.

The number of certificates to be limited.

219. Prizes should be given to every pupil who passes in any standard under the head either of language or figures; but certificates should be reserved for those only who succeed in passing the highest standard under either head, and who may, therefore, be considered to have completed their education in either branch. A pupil who could obtain certificates of proficiency in both branches would excite the emulation of his school-fellows, and the Hpoongyees who taught him would be envied by his brethren. A further stimulus would be given to the improvement of Vernacular education, if these certificates were made to have a market value, and to give

their possessors prior claim to employment as Vernacular clerks in Government offices.

General competitive examination

220. In order to excite a still keener interest among all sections of the Burmese community, a general public examination might be held every year at the head-quarters of each district, to be conducted by the Local Committee of Public Instruction, and to be attended by all such candidates from the various towns or villages of the district as shall have received a letter of admission from the District Examiner of Indigenous Schools. The examination should be held as soon as possible after the close of the Burmese annual fast, when the Native schools close for the vacation, and when students would not object to coming from a distance. It should be held a day or two before one of the great national festivals, such as the boat races, or the wrestling matches, or the buffaloe fights, when thousands are attracted to the chief town of the district to witness the spectacle. The Loogyees of the town might be requested to fix the date of the examination; and in order to give the occasion both the appearance and the reality of a national fête day, they might be invited to set up temporary sheds for the examination of the candidates. Thousands of spectators would be interested in the result. Three prizes might be offered for general competition each year,—one for language or scholarship, one for figures, and a third for both combined. The prizes should be of considerable value, and the value of the last, say Rs. 50, should be double that of the other two. Each prize should be accompanied with a certificate sealed with a large Government seal, to be presented to the winner by the President of the Local Committee of Public Instruction. These certificates would in time come to be valued more than the money prizes attached to them; and the youth who came out first in his year of all the candidates from the district would become a public character.

Section V.

Measures for raising the standard of selected Monastery Schools.

Possibility of extending the curriculum

221. In all that has been said hitherto, the only agency on which I have professed to rely for carrying forward the above programme of Vernacular education is that of the Indigenous teachers themselves, assuming that they will be

supplied with the best selections from their own national school-books, and encouraged by rewards and other inducements to pursue their own methods, as far as these contain anything valuable. I shall now attempt to show how in *selected* monasteries, by the employment of a special agency, the indigenous curriculum might be extended, and this without in any way tampering with native methods or running counter to traditional sentiment, or in fact doing anything without the full consent, or rather desire, of the Hpoongyees themselves.

The new subjects proposed.

222. The new subjects which I should propose to introduce into the indigenous curriculum would be local geography, local history, and the art of mapping and field-surveying. The special agency that would be required for teaching these studies would also be of the greatest use for teaching, or helping to teach, composition and the higher branches of arithmetic, especially those connected with land-measuring. Though there is reason to believe that there are some few Hpoongyee schoolmasters who are themselves capable of teaching these branches of arithmetic, and though it may hoped that by giving them books which they can understand, and by holding out sufficient inducements, they may take the trouble both to improve their knowledge and to impart it to a larger proportion of their pupils than they do at present; yet I am well aware how very desirable it would be to supplement the efforts of even the most efficient of the teachers, if it is possible to give them a special agency which they would not be unwilling to accept.

Local history.

223. The study of local history should form a part of every system of secular instruction, except that of the most elementary order. The first thing that excites enquiry in a man's mind is the sight of the objects around him; and it is altogether unreasonable to expect that any one can aspire to a wider knowledge of men and things, as long as he remains in ignorance of the history of his own country and pays no worship to the memory of his ancestors. It is for this reason that in the Middle standard which I have proposed to establish for Government schools, whether Vernacular or Anglo-Vernacular, I have recommended that no history should be studied except the History of Burma, and perhaps a short outline of the History of India. No one can take an intelligent interest in the politics of the hour, unless he is able to connect the present with the past either in the way of contrast or in that of historical filiation. If

the Government intends to have an organ of its own for explaining its administrative policy to the people at large, it is quite necessary that the minds of the people should be prepared for the reception of the principles and points of view to be laid before them. The History of Burma by Mr. Sandys, written in the Vernacular, professes to contain the substance of all that is known of the history of the Burmese and kindred races from ancient times up to the present day; and the introduction of such a study into the better class of Indigenous schools would be a very useful addition to the present curriculum.

Local Geography.

224. The study of local geography would form the appropriate companion to that of local history. There cannot be a greater mistake than to begin with puzzling a student about latitude, longitude, the motions or shape of the earth, &c., until he knows the commonest facts relating to the geography of his own country, and has been able from this to take some interest in the geography of other countries within the same political horizon. The study of astronomical theories should come last, not first. I have seen many young Burmans at Anglo-Vernacular schools who could repeat the first two or three pages of general geography with praiseworthy accuracy; but I have scarcely ever met one who had fairly grasped their meaning. It has been well said that the study of geography, if it is to be pursued intelligently, must proceed by circles, each new circle being wider than the previous one; and this is especially true in the case of Burma, where a taste for geographical studies has still to to be created, particularly among the working classes. The book now being prepared by Mr. Sandys for the use of the Government Vernacular schools will deal chiefly with the geography of Burma, showing the animal, vegetable, and mineral productions of each district, and giving brief historical notices of all the important towns. But in order to give the subject a mind-expanding as well as a merely utilitarian value, the book will contain a general outline of the whole geography of the Eastern Peninsula,—one of the most perfect geographical units on the earth's surface. A student whose enquiries have travelled thus far, would probably next desire to know something about the geography of India and China, and the routes by which India and Burma are approached from Europe. A Vernacular map showing that portion of Asia, which is co-extensive with the area of the spread of Buddhism, would be much appreciated by Hpoongyees, and would be a useful companion to the study of Indian

history. Hpoongyees seem generally interested to hear something about India, as many of them are well aware that India was the cradle of their religion.

Field surveying.

225. The remaining subject to be added to the indigenous curriculum would be field-surveying. As the general principles of land-measuring are taught in the Indigenous arithmetic, students who have learned the theory would probably be only too anxious to go a step further and learn to apply it to practical field-surveying. On the utility of such a subject to an agricultural people like the Burmese, most of whom are owners of small landed estates, it would be needless to dwell.

Proposed establishment of book depôts.

226. I would not attempt to extend the indigenous curriculum beyond these three subjects —history geography and field-surveying. These, in addition to the curriculum above defined—namely, reading, arithmetic, land-measuring, composition, and grammar, are as much as we have any right to expect; and the Government Vernacular schools, if they attempt to teach anything more, are not at all likely, I think, to succeed in doing so. It is better to attempt a little and do it well, than attempt much and spoil the whole. It should be remembered, too, that in these days the demand for agricultural and other labour is so great, that for nearly half the year many of the schools are almost broken up, and thus the time left for study is much less than what was wont to be given in former days. But while thus advising that the curriculum of the *schools* should be kept within due bounds, so as to secure efficiency within those limits, I would none the less provide the adult population with the means of self-instruction in further knowledge. A youth whose mind has been opened by studies pursued at school, is quite competent to carry on his future studies independently, provided books are within reach of purchase. As soon as a series of Vernacular books can be prepared, conveying useful knowledge in a popular form, and dealing with those subjects in which the Burmese are likely to take most interest, a book depôt might be established in every important village, and thus all who desire to extend their knowledge, and whose intellectual energies have been sufficiently aroused by the training received at school, would have the means of self-instruction placed within their reach. A treatise on the preservation of health, embodying receipts for the mala-

dies most prevalent among the rural population, would probably in time be much valued.

Means of providing a special agency

227. For the introduction of the proposed new studies, and for helping to promote the study of arithmetic and land-measuring, I should employ, as I have said, a special agency, and not rely upon the unaided efforts of the Hpoongyees themselves. How to do this unobjectionably has been the great difficulty up to the present time. The problem is how to introduce a direct element of improvement, and at the same time abstain from anything in the shape of direct interference, control, or supervision. To obtain this end I should resort to no other means than those already provided by the system which has been practised from time immemorial in every Monastery school in Burma,—namely, the pupil-teacher system described above in paragraph 200. After selecting a Monastery school of established influence and popularity, and in a place where the demand for a better class of Vernacular school is most felt, the next step would be to ask the head Hpoongyee to choose out of his school some pupil, about 15 years old, who is about to leave the Monastery, but whom he would wish to retain as a pupil-teacher. The pupil's own consent having been obtained, he would be placed in a training school, and taught composition, arithmetic, field surveying, local history, and local geography, and when his training is completed, he would be brought back to the Monastery to serve as a pupil-teacher under the direction of the head Hpoongyee. In return for his services as a teacher in the Monastery he should receive from Government a salary of about Rs. 20 per mensem, to be paid either out of Cess funds, or out of a Municipal school-rate, or if necessary, out of Provincial funds. If he were the son of poor parents (and in selecting a candidate it would be necessary to take this point into consideration), such a salary would be amply sufficient in most cases to induce him to enter the service and to remain in it. To a man possessed of no property but his learning, who is allowed to live in his own native place, and among his own kindred, a salary of Rs 20 per mensem would be as good as a salary of twice the amount in any other place. There can be no doubt that a Monastery school staffed and supplemented in the manner proposed would be of immense utility to the neighbourhood, and would immediately become popular.

228. The pupil-teachers thus employed in the Monastery would have the option of residing within the Monastery or not, as they preferred. With very few, perhaps no, exceptions they would prefer to live outside the Monastery, and attend it as a teacher during the working hours of the day. The question hence arises, whether it would not be contrary to the traditional maxims of monastic life to allow a married layman to attend a Monastery day by day as one of the regular teachers. I started this question entirely at my own suggesting; and I have made every effort to ascertain from monks themselves, whether such an objection would be raised or not. In every instance they appeared to be quite surprised at such a question being put to them. Married men are quite as readily admitted into the interior of a Monastery as unmarried; and as long as the teacher is not leading a vicious life, the question of his being married or unmarried would not be raised.

A married pupil-teacher not inadmissible into a Monastery.

229. Although religious teaching is the primary function of a Buddhist monk, yet most religious teachers are willing to admit secular knowledge in a greater or less degree into their curriculum, and the monks of Burma are no exception to the rule. It has been argued that secular teaching can never be introduced into the Monastery schools, because the Hpoongyees will teach nothing but what counts as merit in future existences, their motives for teaching being purely selfish, and the only kind of teaching which counts as merit being religious teaching. I question in the first place whether the charge of unmixed selfishness is just; but in the second place secular teaching is considered to give merit of the same kind, but not in the same degree, as religious teaching. Mr. Sandys has given me the following translation of a *sloka* from the Bîtagât, the most authoritative of the sacred books of the Buddhists:—"Oh priests! if any of you will teach "any one of the eighteen lawful kinds of instruction to any of "your scholars, and if the scholars derive benefit from that in-"struction, the teacher is entitled to a place in Neibbân." The eighteen kinds of instruction are enumerated in the Laukânîdît, and some of them are religious, others secular; among the latter are included arithmetic, grammar, history, medicine, and astronomy (not astrology, which is forbidden). Hence we find it a common, indeed almost an universal practice, among Hpoongyees to teach the Laukânîdît,—a book, the whole object of

Secular teaching an act of religious merit.

which from first to last is purely secular and prudential. Again, almost every Hpoongyee teaches grammar in his own sort of way; this, too, is a purely secular subject. Many of them practise medicine. Some again teach arithmetic, and the doing so is considered meritorious, provided they keep clear of those parts of Baden, which are forbidden by Guadama. The Indigenous books on commercial arithmetic and land-measuring were not written by laymen, but by priests; and these books do not profess to have any kind of aim other than secular. A Hpoongyee's reason for writing or teaching such books is found in the sloka quoted above, "that the scholars will derive benefit from the instruction."

No inconsistency in the proposal to attach lay teachers to Monasteries.

230. It might appear from all that I have written (in my last year's report), on the inexpediency of tampering with the system of instruction pursued by the monks, that any proposal to widen the sphere of their educational duties by the introduction of lay teachers, is a direct violation of my own principle. I trust it is clear from what has been already said that there is no such inconsistency involved in the proposal. The monk will remain as before head of his own school, and will be left in undisturbed liberty to carry out his own system. If he neglects to take his scholars through the usual monastic course, he will have only himself to blame. The new studies would not supersede the old ones, or cause them to be less attended to. The two would go on together side by side.

Examination by standards a sufficient guarantee to Government

231. It might be asked—"If the Monasteries are not to "be inspected by Government officers, "but the Hpoongyee is to be left in "undisputed right to superintend the "studies of his own khyoung, what guarantee can the "Government have that the money spent on the salary of the "lay teacher will not be wasted?" I answer, the same guarantee that the Government has in every other school in the province,—namely, results. The pupils would be examined according to certain standards adapted to the several subjects taught in the Monastery, and if the results continued to be unsatisfactory, the Government would have nothing to do but stop payment, as it does in the case of every other school receiving formal support from the State. Every Hpoongyee who has had the good sense to accept the services of a trained pupil-teacher, will certainly have the sense to retain them, and will consequently direct the studies of his school

in accordance with the Government standards of examination. He will see very clearly, that if he is careless enough to forfeit his position, other Hpoongyees will be ready enough to step into his place and oust him from his vantage ground. On finding that the results of the examinations from year to year were not considered satisfactory, he would consult the Examiner as to the cause, and act on the Examiner's advice. A Hpoongyee will not receive orders dictated by an outsider; but he is not above asking advice, when his pride or interests are touched. It is very probable that the Examiner's advice would never be necessary; for the Hpoongyee would, unconsciously to himself, learn many useful hints from his trained pupil-teacher.

One lay teacher sufficient for each Monastery

232. It would probably not be expedient to allow more than one trained pupil-teacher to each Monastery, (1) because in the excellent system that prevails in Monastery schools the senior pupils teach the junior, and consequently one trained pupil, teaching under the Hpoongyee's orders, would be sufficient; (2) because in a large town there would be room for three or four such schools, and by giving one trained teacher to each of them, a healthy competition would be aroused. In a village of about 2,000 inhabitants, one selected Monastery would be sufficient; in larger villages, two or more in proportion.

Education given in selected Monasteries must remain gratuitous

233. In the Monasteries supplied with salaried pupil-teachers, all education should remain gratuitous as before. The whole effect of the proposed system would be frustrated if fees were charged. Should it be objected that Government ought to exact school fees in return for its outlay, I answer *firstly*, that the Government would receive an ample return in being thus enabled to carry forward one of its most important duties,—the education of the masses; *secondly*, that as the teachers might be paid by Cess funds and by local rates, the Government ought not to expect much return in the form of fees; and *thirdly*, that the payment of Rs. 20 per mensem for a teacher's salary is a very small contribution toward the total maintenance of a good Vernacular school. It should be remembered that the Monasteries are built and kept in repair by the people, and that the head-teacher, on whose personal influence the success of the school would mainly depend, is supported by voluntary liberality; whereas for every Vernacular school that may be established

by Government, the Government will be compelled to erect the school-house, support all the teachers, and in fact bear every burden which the people can possibly manage to throw upon the State.

Encouragement of the new studies

234. For the encouragement of the new studies, the same inducements would be offered as those mentioned in the preceding section. Special prizes might be given for history and geography, as for language and figures, both in the ordinary examinations to be held from village to village by the District Examiner, and in the great annual examination to be held by the Local Committee of Public Instruction at the chief town in the district. As I have explained above, the indigenous book on land-measuring could be so revised as to give both the Burmese and the English measures; so that any youth who could from time to time satisfy the Deputy Commissioner as to his proficiency in field-surveying would receive, as now, a certificate entitling him to be employed as a land-measurer. An additional encouragement to the new studies would be afforded by the competition for the Vernacular scholarships, of which something is said below in paragraph 252.

Ultimate advantage of improving the Monastery schools

235. After considering the whole question of Vernacular education in its various different lights, I am unable to perceive any radical objections or difficulties inherent in the scheme sketched in this section. Minor obstacles and disappointments would no doubt occur from time to time; but these would occur in *any* plan, and the scheme described in the present section appears to me to present a smaller number of inherent difficulties and a greater number of substantial advantages than any other which I have myself been able to conceive or originate. The question of improving (as far as measures for improvement can be safely attempted), the educational work of the Hpoongyees is fraught with the most momentous consequences to the future welfare of the inhabitants of this Province. To quote the language of Sir Arthur Phayre: "Upon it "depends whether sound secular education in the Vernacular "language shall be made to reach the masses of the people by "means of existing institutions, leaving with the people all the "authority which belongs to time-honored establishments, or "whether such education is to be offered through some other "medium which has not yet been selected, and the efficacy of "which is still untried." The difficulties in the way of devising

and putting into effect some scheme of Vernacular education through the machinery of the Monastery schools have certainly not been underrated in past years; but it is possible to foresee some few difficulties in the opposite plan, which if different in kind, will prove themselves equal in degree, while the present and ulterior advantages seem to be considerably less. In the scheme advocated in this section, there could be no such thing as a collision of interests between Government and indigenous institutions, and no division in the popular sentiment. A Monastery school aided and supplemented by a trained teacher would possess the combined prestige of Government support and traditional veneration. It would possess the combined advantages of the indigenous and the Western methods, without the disadvantages of either. The spontaneous tendency to imitation, which is characteristic of all indigenous institutions, is a fact not to be lost sight of in weighing the merits of this question. When once a progressive spirit has been aroused in the towns, we may hope that the same spirit will gradually radiate to the surrounding villages. If the plan were once started, and brought fairly into operation, the number of Hpoongyees applying to have trained pupil-teachers supplied to them would be far greater than the Cess funds would be able to bear: whereas up to the present time the difficulty has been to know how to spend the accumulated balances.

Section VI.

Measures for promoting Female Education through the machinery of the Mixed Schools.

Facilities for promoting female education in Burma

236. The problem of Vernacular female education presents perhaps fewer difficulties in British Burma than in any other province in the East; and this for two reasons—*first*, because the Burmese, though somewhat indifferent in the matter, are very far from being prejudiced against having their daughters taught; *second*, because there is an indigenous agency already existing by means of which it would be possible, I think, to diffuse the benefits of education among the women of the country beyond the limits reached hitherto.

Capabilities of the Mixed schools

237. The agency to which I allude is that of the Indigenous Mixed schools kept by elderly men or women. Much has been written as o what might or should be done toward developing these

schools; but as the precise object for which they should be aided, and the manner of aiding them, have never yet been definitely settled, no action has yet been taken. Standing upon the broad facts, that the male population is already well supplied with schools of various kinds, these among the number; that girls are entirely debarred from receiving instruction at the Monastery schools so plentifully scattered all over the country; that Indigenous Mixed schools are always to be found in places of trade, where owing to the trading habits of Burmese women the demand for female education is most felt; and that the benefits of education could be more easily, as well as more widely, diffused among the women of the country through the medium of existing institutions than through any other that the Government or private societies could substitute in their place,—I decidedly think that the Mixed schools should be utilized and aided with the special object of promoting the spread of female education.

Two classes of Mixed schools.

238. The Indigenous Mixed schools may be roughly divided into two classes—the permanent and the temporary. It is not an uncommon thing for small day-schools to be opened one year and closed the next. These are not the schools on which it would be worth while to work. Others again are permanent,—that is, they continue at least as long as the lifetime of the teacher. Some indeed have continued to exist for several generations; for when the teacher dies or retires, a successor steps into his place. The teachers at the well-established schools often occupy a high social position, and are much respected by their neighbours. The daughters of respectable parents are willing enough to receive instruction from them. In almost every town or large village in British Burma, so far as I can learn, and so far as I have been able to see with my own eyes, one or more such schools are to be found; the number of schools depending upon that of the population and upon local demands. The instruction given at the temporary schools is very imperfect; but that given in the better class of Mixed schools is often quite as good and sometimes better than that given in an average Monastery school.

Suitability of the Mixed schools to be aided as female schools

239. The Indigenous Mixed schools are by their constitution more capable of being developed as female than as male schools, although the male attendance is at present more numerous than the female. Boys very seldom continue to attend them beyond the age of

12, after which they repair to the Monastery or finishing school. Girls, however, make the Mixed school their finishing school, and generally remain up to the age of 14, or even longer. Girls have no kind of objection to attending schools to which *young* boys are admitted. The mixed system has prevailed from time immemorial in Burma, and since the advent of British rule the custom of the Indigenous schools has been followed in the majority of the schools founded by Missionary societies. The admission of young boys appears to be in every way advantageous ; for no school can prosper without competition, and there is no competition so keen as that between students of the opposite sex.

The two objects to be kept in view.

240. To carry out the project of promoting female education upon the basis of the better class of the Mixed schools, two objects must be kept in view—*first*, to increase the number of the female students attending the said schools ; *second*, to raise the standard of instruction.

First, to increase the number of female students.

241. In regard to the first point, the following suggestion is offered. At present the female attendance is seldom more than one-third of the total ; this proportion might, I believe, be gradually raised to one-half, and perhaps ultimately to three-fourths, if for every prize won by a female student the teacher received double the reward that he would receive for a boy winning a prize of the same value, and if in addition to this he was given some small monthly payment proportioned to the number of girls in regular attendance at his school. It would thus become the interest of the teacher to exert himself to increase the number of his female pupils, and use his influence with the parents in persuading them to send their daughters to school. At the same time the plan would not give rise to any jealousy between the male and female students, as the rewards given to pupils would be quite distinct from those given to the teachers, and both classes of pupils would be rewarded equally according to their deserts. To reward the girls themselves by double the amount given to boys would be both unjust and unnecessary ;—unjust, because it would not be giving the same rewards for the same results ; unnecessary, because Burmese girls, as a rule, are said to be more clever and less indolent than the boys are. The effects of the proposed plan would be not to show any favouritism to the female students, but merely to increase their number.

Second, to raise the efficiency of the Mixed schools.

242. The next object to be aimed at would be to raise the standard of instruction. In reference to this point, the various measures proposed in Sections III and IV of this memorandum apply as much to the Mixed as to the Monastery schools,—namely, (1) to collect, revise and publish the best of the indigenous school-books; (2) to distribute them in sufficient numbers to the teachers at the principal schools; (3) to examine the pupils by standards selected with special reference to the indigenous books and methods; (4) to reward the pupils according to the results shown in the examinations; and (5) to reward the teachers to a proportionate extent. The methods of teaching practised in the Mixed schools correspond entirely with those practised in the monasteries, and thus the same standards will be equally adapted to both. If the two classes of Indigenous schools are thus examined in the same tests by the same Examiner, and rewarded to the same amount for the same results, the competition would be of the most perfect kind, and could scarcely fail to be beneficial to both.

The curriculum required for Female or Mixed schools.

243. In a female school it would not be necessary to teach the higher branches of arithmetic, such as land-measuring, or to teach such subjects as mapping and surveying. With these exceptions, the curriculum to be aimed at in the Female or Mixed schools would be the same as that proposed for the selected Monasteries, namely reading, writing, composition, arithmetic, grammar, history, and geography. The first two of these subjects can certainly be taught in every Mixed school in Burma. Arithmetic up to some standard or other can be taught, I believe, in most of the better class of Mixed schools; and those teachers who are not at present able to teach the easier branches of commercial arithmetic would probably not be unwilling gradually to take up the subject, if sufficient inducements were offered them. Grammar, that is Pali grammar, is taught already by some few of them; but this subject is generally left to Hpoongyees, because for the little boys, by whom alone the Mixed schools are attended, the subject is considered too difficult, and for the girls it is not thought to be necessary. Under the stimulus of the proposed system of payment by results, I think the teachers could be induced to instruct their pupils in the elementary manual on Páli and Burmese grammar mentioned above in paragraph 193. Some of them are men of considerable learning, especially those who have left

the priesthood; and these men would certainly not find any difficulty in understanding the said manual, or in making their pupils understand it. The two remaining subjects of the proposed curriculum are local history and local geography; and any one who could read his own language would be able to understand and teach the books on these two subjects. It seems probable, therefore, that in the more efficient of the Mixed schools the present race of indigenous teachers would not be incompetent, if they could be induced to make the attempt, to instruct their pupils up to the limits of the curriculum here sketched out: but if this surmise should on trial prove to be unsound, it would be quite possible to supplement the Mixed schools in the same manner as that proposed for the Monastery schools,—namely, by the introduction of a special trained agency. I fear, however, that the employment of a salaried assistant teacher in the case of the Mixed schools would entail much more expense than it would, in the case of the Monastery schools; because the head teacher, who works for a livelihood quite as much as for religious merit, would from the former motive become discontented at seeing his young assistant receive an ample salary from Government, while he himself derived his chief support from the small gifts and contributions made by the parents of his pupils. Should any spirit of jealousy be aroused between the two teachers, it would be impossible that they could cordially co-operate, and the only remedy that could be resorted to would consist in paying the head teacher the same, or rather a higher salary than that given to the trained subordinate. The same objection does not lie against the plan of supplying a trained pupil-teacher to a Monastery school; because a Hpoongyee of established influence and position can seldom bring himself to leave the priesthood without a severe mental conflict, and so long as he remains a priest, or intends to remain one, he is pleased, not jealous, at seeing the prosperity of any of the laymen connected with his monastery, and particularly that of his own pupils. It would be more economical, and for *Female* schools equally advantageous, if instead of depending upon the services of a trained assistant, the head-teacher would himself submit to undergo a course of normal training at some Government institution. Some of these men would not be too old to receive further instruction in composition, grammar, and the easier branches of arithmetic; and in the history and geography of their own county: for schools attended by girls such a curriculum would be quite sufficient.

244. I do not think that sewing or fancy work should be considered essential elements in female education in Burma. Weaving is, I believe, as much practised by the women of this country as sewing by women in Western countries, and the one is a set-off to the other. Except in the upper classes of Burmese society, the women would have little or no time to give to fancy work, burdened as they are not merely with the charge, but often with the support, of their families. If, however, plain sewing and fancy work are thought to be as indispensable here as elsewhere, perhaps in large towns the best plan would be to employ, if procurable, a female circuit teacher, who should teach the above arts to the different schools within the circle in rotation.

Question as to sewing and fancy work

245. I see no reason why girls should not receive certificates as much as boys, if they succeed in passing the highest standard in any of the prescribed subjects; or why they should not compete, if they were so minded, at the great annual examination to be held by the Local Committee of Public Instruction at the head-quarters of each district. A certificate might be of considerable value in such a country as this, where it is a common custom for men or women, who have earned a reputation for learning, to enter into the occupation of a teacher; and so long as the teacher's calling continues to receive the same degree of respect that has been awarded to it hitherto, it is probable that the holders of certificates may some day open schools of their own, and thus carry forward the work of female education.

Certificates to be offered to girls

246. In every town or circle, where the number of female students would be sufficiently great, a scholarship tenable for two or three years might be offered annually for general competition. The holders of these scholarships would be entitled to free board and education at some large central girl's school, where they would be made more perfect in their previous knowledge, and add something to their former stock. These students, or at least a portion of them, would probably themselves open schools hereafter, and thus the next generation would see a better class of Primary female schools than those now existing. Any attempt to set up a Female Normal school, in which the students would be *compelled* to serve as teachers at the end of their school training, would undoubtedly end in failure, as was proved in the case of the late Female Normal School in

Female Scholarships

Rangoon, the students of which unanimously refused to be bound by any promises or contracts that seemed likely to stand in the way of their becoming married, or of discharging domestic duties. But if any young woman on the expiration of her scholarship, should desire to become a teacher, the Government might offer her a salary of (say) Rs. 20 per mensem, allowing her to choose her own place of residence, and to remain single or not as she pleased, but at the same time making the continuance of her salary conditional upon the number of her pupils and the nature of the results exhibited. The plan of offering *scholarships* for competition as rewards of industry and marks of intellectual ability appears to be in every respect a more judicious method of obtaining suitable candidates from year to year, than the system practised in the late Female Training School of giving *stipends* to girls who had not done anything to earn them, or given any distinct proofs of intellectual fitness. The system here proposed has two advantages—(1) the failed candidates would in spite of the failure receive incalculable benefit from the competition; (2) the passed candidates would be much more qualified to receive a higher training in some Normal or High school than stipend-holders picked up at random with little or no previous education.

Object of localizing the female scholarships

247. The object of establishing one or more annual scholarships for each town or circle instead of giving away a fixed number of scholarships each year without reference to locality, would be (1) to excite local competition,—an indispensable condition of success in all educational measures; (2) to enable the different towns or circles to progress at an equal rate, and not to allow one or two towns, which might happen to possess better opportunities to start with, to monopolize the majority of the scholarships from year to year. On the expiration of their scholarships, the young women would in most cases prefer returning to their former place of residence to going into a new locality; and thus the seeds of future educational progress would be sown in each different place simultaneously.

Female High School

248. The measures sketched in the two preceding paragraphs pre-suppose the existence of a sort of Female High school, in which the scholarship-holders could be trained and boarded. The establishment of some central institution of this kind, in which the best scholars from the best indigenous schools of British Burma could receive the finishing stroke to their education,

appears to be very requisite at the present time The scholarship-holders would form the nucleus of the proposed seminary: the daughters of Government officials and other natives of rank and position would probably be induced to come as boarders from the different districts; and day-scholars from the immediate neighbourhood would not be excluded. The school would be expected to fulfil the double function of a Training school for the teachers of the future, and a High school for the daughters of men of the wealthier classes. But it would not be possible to secure this end unless the Head Mistress were an European, well-experienced in school management, and also well acquainted with the Burmese language: for if the school were placed exclusively under Burmese mistresses, the best scholars from the best indigenous schools would have nothing new to learn from them, and there would thus be no source from which an element of improvement could be derived. As Matron of the boarding establishment, a Burmese lady of good social position among her own countrymen would be an useful, if not a necessary, member of the staff. The establishment in Rangoon of a girls' school of the above description was under consideration at the close of the past official year.

Section VII.

Measures for connecting Indigenous with Anglo-Vernacular Schools.

Importance of connecting Indigenous with Anglo Vernacular Schools

249. The object of this section is to show briefly how the Indigenous schools could be made preparatory to the schools standing next above them in the educational scale,—namely, the Anglo-Vernacular schools. If the Indigenous schools could thus be brought into harmony with the general system of instruction, and if they should succeed in discharging well the function assigned to them, they might win back some of the influence and vitality, of which the rival attractions of English schools must necessarily deprive them.

Vernacular tests for admissions to English classes

250. It would raise the efficiency of Anglo-Vernacular schools if the privilege of learning English (for the Burmese do certainly regard it as such,) were made conditional upon passing a Vernacular test, and not as now upon the mere capacity of paying a monthly fee, irrespectively of intellectual fitness. If a rule were passed that no Burmese students would be admitted into

Anglo-Vernacular schools but those who passed a Vernacular test proportioned in difficulty to their respective ages, then in the first place the English classes would be weeded of a great deal of worthless material, and in the second place boys desirous of obtaining admission into any English school would be compelled to work hard at the preparatory Indigenous schools, and their example would be an incentive to their schoolmates.

Desire of the Rangoon Hpoongyees to teach English.

251. In towns where an Anglo-Vernacular School exists, a rule of the above nature could scarcely fail to give some little stimulus to the neighbouring Indigenous schools ; though it must be admitted that the latter in losing their cleverest pupils year by year at a tender age, would lose much more vitality than they could gain in return. In a country where an English education is eagerly sought after, such a result is unavoidable, unless English itself could be taught in some of the leading Monasteries. I am not acquainted with the Hpoongyees of Moulmein or Akyab ; but of the Hpoongyees of Rangoon I am able to affirm that some of the leading men of the order would be glad to have English taught in their khyoungs, and that one Hpoongyee has already, under many difficulties and entirely without State support, opened a preparatory Anglo-Vernacular School in his Monastery. A pupil-teacher salaried by Government would be a most acceptable gift to Hpoongyees holding such sentiments ; and provided the said teacher has acquired a correct English accent from an European master—a condition which experence has long since proved to be quite possible—he would not be incompetent to impart the primary English course defined in paragraph 10 of the letter No. 83-38, quoted in Appendix F,—that is to say, to teach to young children the mechanical processes of reading, spelling, writing and pronouncing English words and sentences side by side with a parallel Vernacular course. The earlier the age at which these mechanical processes are overcome, the more easily will a student be able to acquire, in a school of a higher stamp, a power to think and write and talk in the English language. The functions which would thus be assigned to the selected Monastery schools in such a town as Rangoon or elsewere, would consist in preparing candidates for admission into the lowest classes at Middle schools, and the standard of examination would be the same as that defined in paragraphs 7-9 of my letter No. 83-38, which is reprinted in Appendix F. The experiment might be worth a trial.

252. In towns where no Anglo-Vernacular school of any kind exists, or is likely to exist, the selected Monastery schools could prepare candidates for the proposed Vernacular Junior scholarships, an account of which is given in paragraphs 42 and 43 of the letter quoted in Appendix F. Students obtaining these scholarships would be allowed to hold them at an English teaching school, and thus many lads who would otherwise have been debarred by poverty or distance from learning English, would have the opportunity afforded them. The age at which they would commence to learn English would certainly be somewhat late, and very much later than would be generally expedient. But the example of Vernacular scholarship-holders in Bengal, who have afterwards succeeded in matriculating for the University, shows that a clever and ambitious lad would be able by industry and perseverance to make up for the time lost. The studies proposed for the selected Monasteries are the same in all respects as those recommended for Anglo-Vernacular Middle schools, with the single difference that the study of English is an additional item in the curriculum of the latter In both curricula the same degree of prominence is given to the Burmese language and grammar; to the first rudiments of the Pali language; to arithmetic, mensuration, local history, and local geography. Thus the transition from the curriculum of a selected Monastery school to that of an Anglo-Vernacular school would be anything but abrupt, especially if, as I recommend, arithmetic and mensuration were taught in Anglo-Vernacular schools chiefly out of Vernacular text-books. The history and geography previously studied out of Vernacular text-books would be studied over again out of English text-books; and the student's attention could thus be concentrated more on the *language* of these books than on the matter contained in them. As it will not be possible, even if it were desirable, to establish English schools in every town or large village in the province, the establishment of the proposed Junior scholarships would give the clever son of a cultivator a chance of rising to the place for which nature intended him, and of bringing his natural gifts to the service of the State. Nor can it be doubted that the competition for these scholarships among the selected Monasteries would stir up as great an interest in educational progress as any of the inducements mentioned above in Section IV.

Competition for Junior scholarships

SECTION VIII.

The Officers required for working out the scheme.

Examiners of Indigenous schools

253. To work out the above scheme of Vernacular education in the several details connected with it, the following officers would be required. *First*, an Examiner of Indigenous Schools in each district selected for examination He should be a man of tact and experience, and interested in the work. His functions would be to examine the different schools in the towns and villages of his district, and to give prizes for proficiency according to different standards and ages. He would also give letters of admission to those candidates whom he deemed worthy to appear at the general public examination to be held annually in the chief town in the district. The examinations for the junior scholarships would be held at such times and places as the Board of Examiners at Rangoon might appoint, and printed questions would be forwarded to each examining centre.

Agents for the sale of Vernacular books

254. The *second* thing wanted would be some agency for the sale of Vernacular books. The books offered for sale would be of three different kinds,—school-books for the use of students attending the Indigenous schools; selections from the Burmese classics for the use of the general reader; and books of a more solid character, freely translated or paraphrased from English models. Each of these classes of books would supply an undoubted want, and without some provision of this kind any scheme of popular education would be incomplete. But it is indispensable that the means of purchasing such books should be placed within easy reach of those who would wish to buy them, and in fact brought to their very doors. They will certainly not take the trouble of procuring books from a distance, the usefulness of which they have had no means of ascertaining. Possibly the best plan would be to make the proprietors of the Indigenous Mixed schools Government agents for the sale of books, offering them an allowance of 20 per cent. on all the books they sell during the year. In every township there should be at least one such agent, and in a large town perhaps two or three. The agent might communicate with the Myooke, and the Myooke with the Deputy Commissioner, who in his turn would submit returns of the books sold and indents for new books to the Director of Public Instruction. The price of each book should be printed on the title page, so that the transactions of the book-agents might be

above suspicion. Possibly the above plan may not be the best that could be devised: it is only offered as a suggestion; but it seems to me to possess the double advantage of improving the position of the Indigenous school-master, and of employing an agency trusted and respected by the people.

Normal School

255. The third thing wanted would be a Normal school, in which pupil-teachers could be trained for the selected Monasteries, and perhaps for the selected Mixed schools. In the same school, perhaps, some of the Head-masters of the Mixed schools might consent to undergo a Normal course. The present Training School in Canal Street, Rangoon, was founded, as I showed at length in Appendix A of the Education Report for 1871-72, with no other object than that of improving the teaching given in the Monastery schools; but the precise manner in which it was expected to fulfil that object has never been quite clear to me, since the monks themselves had no voice in the selection of the pupils. In paragraph 49 of the Education Report for 1871-72, a doubt is expressed by the Director of Public Instruction as to whether "any monk would be found willing "to admit a teacher as a permanent master in his school;" it might be concluded, therefore, that the original intention of the Training school was to train, not permanent, but circuit teachers; but this inference, again, is improbable on other grounds. But without entering further into this question, the kind of Normal school required for working the scheme unfolded in Section V would differ from the present one in the following particulars:—*first*, the pupils would not be admitted at such an age as 18 and upwards, when the intellectual faculties have lost much of their youthful elasticity, but at the age of 15 or thereabouts, when the mind of an Asiatic is still young enough to master new studies and improve upon old ones. *Second*, the pupils would not be picked up at random from whatever quarter, or admitted without any stipulation as to the place to which they would afterwards be sent; but each pupil would be nominated by the Hpoongyee himself as being specially suited for the work of a teacher, and would be admitted on the understanding that on the completion of his training he would not be sent to any place other than his native town or village. *Third*, the pupils would not be bound by a penalty to serve the Government on a salary of Rs. 10 or Rs. 15 per mensem on the completion of their Normal course, but would be left to enter the service of Government or not as they pleased, and the inducements held out

to them for entering the service would consist partly in the offer of a sufficiently liberal salary, and partly in the prospect of returning on such pay to their native town or village. *Fourth*, the students would not be taught entirely on English systems, but would be made to adopt all that is useful in the indigenous books and methods, while at the same time learning to avoid the errors and defects; arithmetic and land-measuring would be taught, partly at least, out of the indigenous books. Some time would be given to the study of the Pali language, and to the study of Pali-Burmese grammar; and the most advanced students would be employed as pupil-teachers to the less advanced, after the manner practised in Indigenous schools. *Fifth*, the pupils would not be allowed to reside in various different places, but would be placed as boarders in the Training school, and the Head-master with the assistants would live in the house as one of themselves. *Sixth*, the school, if situated in Rangoon at all, would not be situated in Canal Street, but in some suburb where the students would be exposed to fewer temptations.

Education Gazette.

256. The intended *Education Gazette* might be used as another agency for promoting the success of the proposed scheme of Vernacular education. It should be placed under the management of an editor who, while giving due attention to the other objects for which the *Gazette* would be established, would not neglect to give some space in his columns to the very important subject discussed in this memorandum. By constantly impressing upon the people the advantages of sound education and the danger of allowing themselves to be outstripped by other sections of the community, we may hope to awaken some interest in educational progress. If Hpoongyees should prove to be as obstructive as they have been represented, it will not be difficult to reach the laymen.

The direction of Vernacular education

257. It would be necessary, *fifthly* to appoint some European officer to supervise and watch the progress of all work connected with the project of utilizing and improving the Indigenous schools in the interests both of male and of female education. To devise the means and direct the measures calculated to promote the success of a scheme of such magnitude would be a heavy tax upon the time and energies of a single man, if he appreciated the importance of the function assigned to him, and resolved to do it justice. The work of the office, though this would be anything but light, would constitute but a small part of his

duties; for it is only by personal intercourse with the priests and elders of the different villages that he could learn the wishes of the people, or use his influence in guiding their choice of action. It is obvious from the nature of his duties that he should be a thorough master of the Burmese and Pali languages. The preparation of Vernacular books might probably be placed under his direction and superintendence.

Restoration of Monastic discipline

258. Lastly, to aid the efforts of the Government to promote the educational welfare of the people, and to gain the hearty good will and support of the Burmese national priesthood, on whose agency the success of those efforts must greatly depend, it will, I think, be most desirable, if not objectionable on other grounds, to take some steps for reviving monastic discipline, and thus restoring to the priestly body some portion of the influence which they have lost under British rule. This question, if examined in all its bearings, presents many aspects besides those connected with education, into which it is not my business to enter. Political considerations appear to be entirely in favour of adopting some measure of the above nature; if there are certain judicial reasons for rejecting it, these difficulties, I trust, will not be found insurmountable. I shall confine myself to one point only—the interests of education. The schools kept by the Burmese priests must obviously rise or fall with the strength or decay of the priestly body. But strength is not possible without union. Sectarian disputes must tend to weaken the influence of the priests among the laity, besides diverting the minds of both from more useful pursuits; and the entire absence of anything like recognition by the ruling power must contribute more and more to the same result. Nor is it likely that men of learning or of high social status will elect to adopt the yellow robe, under the discouraging prospect that they can never rise to a position of recognized rank within the order, or possess a recognized authority over their brethren. As time advances, none but the lowest of the people will be found in the priesthood, unless something can be done, before it is too late to heal the wounds, unintentionally inflicted on the order, by separating them from the jurisdiction of the Archbishop at Mandalay, and placing them under British rule without making any attempt to define their status in relation to the new government. The branches were lopped off the parent stem, and no thought was taken as to whether they would strike root in our own soil. If some Hpoongyee of eminence could be placed at the head of each

district with a subordinate officer under him in each township, he could not merely reunite opposing factions and thus restore to some extent the lost influence of the priesthood, but he could also *control* the teaching given in the khyoungs. The Education Department is not debarred from examining and rewarding the monastery schools, and (thus by an indirect kind of recognition) bringing them into a sort of connexion with the British Government; but it is quite powerless to control the teaching given in the schools, or bring any direct influence to bear upon the teachers. This could only be done by means of a class of officers whom the priests would be bound to obey as their ecclesiastical superiors. From the petition which was presented last year by the elders of the town of Rangoon, for the appointment of a Hpoongyee Bishop to put an end to the social discord prevailing among the Burmese community, it is manifest that the Burmese consider an ecclesiastical establishment to be as essential to the welfare of their community, as we do to that of our own; and it is clearly incompatible with neutrality to deny to one portion of the community what is given to the other and the smaller portion.

To some minds, perhaps, the very thought of any plan of Vernacular education, which depends upon the agency of a Buddhist priesthood, may seem at once repulsive on religious grounds, whatever arguments of a secular kind might be urged in its favour This does not, however, appear to be the view taken by the Editor of the *American Baptist Magazine* who, in a passage quoted to me by Dr. Mason, writes as follows in the number for February 1873:—"Sir "Arthur Phayre's plan for utilizing the ancient system of "education in the Buddhist Monasteries of British Burma is "fully endorsed by the present Chief Commissioner. The "Officiating Director of Public Instruction will do his utmost "to carry out plans for conserving and improving the educa-"tional work of the Hpoongyees. The conception is a noble "one."

JOHN C. NESFIELD,

Offg. Director of Public Instruction.

RANGOON,
The 10th July 1873.

APPENDICES.

APPENDIX A.

Rules for the Examination of Graded European Officers of the Education Department of British Burma in the Vernacular and Classical Languages of the Province.

THE languages for proficiency in which prizes will be given, with the amount of prize in each case, are as follows :—

Languages.	Prizes.	
Burmese	... 1,000	With a certificate from the Board of Examiners signed by the Director of Public Instruction.
Pali	... 2,000	

2. All graded European Officers of the Education Department in British Burma are eligible for prizes in either of the languages abovementioned, except as hereinafter provided.

3. No candidate will ordinarily be permitted to appear more than twice for examination, but on the special recommendation of the Examiners, a candidate may be allowed to attend a third examination in any one language.

4. No officer will be permitted to present himself for examination in any of the languages after the expiration of seven years from the date of his first appointment to the Education Department of British Burma.

5. Officers who have passed the examination for high proficiency in any language under the Rules of 31st March 1858, are not eligible to compete at an examination in the same language under these Rules.

6. Examinations will be held before the Board of Examiners at Rangoon. Officers desirous of attending examinations should apply to the Secretary to the Chief Commissioner through the Director of Public Instruction, at least three months before the date of the examination.

7. The following are the tests for the examination :—

I.—Construing with readiness and accuracy from the undermentioned books :—

(1)—Burmese { *(a)*—Râjâuîdêh. *(b)*—Hitopadêthâh. *(c)*—Mahawthatâ. *(d)*—Ramâyanâh, Book II.	(2)—Pali { *(a)*—Laws of Manu. *(b)*—Ramâyanâh. *(c)*—Weythândayâ. *(d)*—Zanekâh.

II.—Translating into English with accuracy a passage from some tolerably difficult work not among those above mentioned.

III.—Translating a somewhat difficult passage from English with accuracy of grammar and spelling, and a fair amount of idiomatic style.

IV. Conversing (in the Vernacular language) with accuracy and tolerable fluency.

The undermentioned gentlemen have consented to be appointed Examiners :—

Burmese language	...	{ Colonel R. D. Ardagh. Lieutenant-Colonel H. A. Browne.
Pali ditto	...	{ Right Reverend Bishop Bigandet. Mr. W. S. Sandys.

APPENDIX B.

Rules and Standards for the Examination of Ungraded European and Eurasian Officers of the Educational Service in the Vernacular Language.

EUROPEAN or Eurasian officers of the ungraded Educational Service in British Burma will be required to pass examinations in the Burmese language according to the two standards hereinafter mentioned.

2. The first standard will be the same as that prescribed for Assistant Superintendents of Police; and officers failing to pass this test within one year from the date of their appointment, or of receiving notice of these Rules, will be liable to forfeit their appointments.

3. The second standard will be same as the lower standard prescribed for officers of the British Burma Commission; and officers failing to pass this test within two years from the date of their appointment, or receiving notice of these rules, will be liable to forfeit their appointments.

4. In order to encourage the further study of the Burmese language, a thorough knowledge of which is deemed to be of very great importance in every kind of educational work among the Burmese population, ungraded European or Eurasian officers of the Education Department are permitted to compete for the higher standard prescribed for officers of the Commission, and on passing it will be entitled to the same reward,—namely, a donation of Rs. 500.

5. Officers desirous of being examined in either of the two compulsory standards must apply three months beforehand to the Director of Public Instruction, who will inform them of the time and place of examination.

6. Examinations in the optional standard are held twice a year in Rangoon,—namely, in the months of June and November respectively. Candidates must apply three months beforehand to the Director of Public Instruction.

COMPULSORY TEST.—FIRST STANDARD.

The candidate will be required to read fairly and translate with tolerable accuracy, a manuscript written in the Burmese language. The manuscript should be selected from the petitions filed (on the Criminal side) in Court. It should be written with clearness, but in such a manner as fairly and honestly to represent the written characters as practically employed amongst the Burmese in the province of British Burma. The candidate will also be required to converse with a native of Burma with sufficient correctness to be intelligible. (Extract from *Handbook for British Burma*, page 536, published in Moulmein, 1867.)

COMPULSORY TEST.—SECOND STANDARD.

To read and construe passages, in ordinary easy books in Burmese.

2. To show some acquaintance with the writing and spelling of the Burmese language.

3. To read and translate petitions in Burmese.

4. To converse with a native of British Burma.

1*st.*—Translating, with sufficient accuracy in writing, not less than an ordinary octavo page of *Latter's Selections*, viz., the Thoodamatsarie, Damapada, and Poetsa Bageena.

2*nd.*—To write from dictation in Burmese not less than half a page of the book called the Damathat, or laws of Manu.

3*rd.*—Reading fairly and translating with tolerable accuracy, a manuscript written in the Burmese language. The manuscript should be selected from the petitions filed in Court. It should be written with clearness, but in such a manner as fairly and honestly to represent the written characters as practically employed amongst Burmese in the province of British Burma.

4*th.*—Conversing with the Examiners, or a native of Burma, with sufficient correctness to be intelligible.

(Extract from *Handbook for British Burma*, page 528-9.)

Optional Standard.

1*st.*—Reading fluently, and construing with readiness and accuracy, an ordinary octavo page of *Latter's Selections* or Weythândayâ.

2*nd.*—Translating accurately, and with correctness of idiom and grammar, not less than half an ordinary octavo page of plain English, into language similar to that of Thoodamatsarie. The translation to be written in the Burmese character.

3*rd.*—Reading fairly, and translating readily and correctly, a manuscript written in the Burmese language. The manuscripts may be selected from the proceedings of a case in Court, from the reports or petitions addressed to Civil or Military authorities, from letters passing between Burmese in the ordinary course of business, or from private correspondence. They should not be written with the clearness of a printed book, nor yet in a cramped or crabbed hand, but in such a manner as fairly and honestly to represent the written characters as practically employed amongst the Burmese in the province of British Burma.

4*th.*—Conversing with the Examiners, or with a native of Burma, with fluency, and with such correctness of pronunciation, grammar, and idiom as shall be at once intelligible.

(Extract from *Handbook for British Burma*, pages 529-30.)

APPENDIX C.

Rules for the Examination of Teachers employed at Government Anglo-Vernacular Schools, of Burmese or cognate origin, in the Vernacular Language.

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1. TEACHERS employed in Government Anglo-Vernacular schools, of Burmese or cognate origin, will be required to pass examinations in the Burmese language according to the two standards hereinafter mentioned.

2. The first standard will be as follows :—

(i)—*The Burmese language.* Dictation and composition. The Burmese and Pali texts of Mengalâ Thouk, Pyinoungin, and Atwinoungin.

(ii)—*Sandys' Arithmetic,* Part I.

(iii)—*Sandys' History of Burma.*

(iv)—*Sandys' Geography of Burma.*

Officers failing to pass this standard within one year from the date of their appointment, or of receiving notice of these rules, will be liable to forfeit their appointments.

3. The second standard will be as follows :—

(i)—*The Burmese language.*—Dictation, composition, grammar The Burmese and Pali texts of Mengalâ Thouk, Pyinoungin, Atwinoungin, Namakarah, and Laukanidit.

(ii)—*Arithmetic.—Sandys' Arithmetic,* Parts I and II.

(iii)—*Mensuration.—Sandys' Mensuration,* Parts I and II.

(iv)—*History.—Sandys' History of Burma.*

(v)—*Geography.—Sandys' Geography of Burma; Hough's General Geography,* edited by Reverend J. R. Haswell.

Officers failing to pass the above test within two years from the date of their appointment, or of receiving notice of these rules, will be liable to forfeit their appointments.

4. Officers desirous of being examined in either of the above standards, must apply three months beforehand to the Director of Public Instruction. Examination questions will be sent to the school, to which the officer may be at that time appointed, and the Head master of the school will be held responsible that the examination is fairly conducted.

(*N B.*—Of the above-mentioned text books some are not yet printed though all are written. The above rules will not take effect until all the text books mentioned for subjects (ii), (iii), (iv), and (v) have been published.)

APPENDIX D.

Papers relating to the Monastery in the Akyab District in 1872-73.

DIARY FOR APRIL 1873. 9*th*.—Started from the Bazaar Pier late at night, having been delayed on account of a boatman who went home. Slept at the Juleah Creek.

10*th*.—After breakfast crossed the Akyab River. Came abreast Tumble-down-Dick at 12 o'clock. Anchored at Townphrone, the breeze being too strong, and the helm unmanageable. After dinner proceeded on as far as Nga-tha-dit Creek. Slept here.

11*th*.—Started again. Took breakfast at Bolee-bouk. Proceeded on to Mengbra. Went to the Myooke's house at 7 P.M.. Gave him the circular order.

12*th*.—The Myooke was fasting and praying upon a hill called Kyeen-daw-rin, where numbers are congregated. Could not see him.

13*th*.—Went to the Myooke's house. He asked me to spend a few days at Mengbra, as it was holiday time (Water Festival). He said that there would be boat race, &c., and that he wanted time to make inquiries about the Monastic schools.

14*th*.—Received a visit from the Myooke. Talked about the views of the Director. He told me he did not think the plan a good one. He appears to be a religious man, and I believe does not like the idea of this supervision over the Hpoongyees and their kyoungs. Upon inquiry I found that the Hpoongyee who lived here last year teaching boys has given up school, and now lives in the jungle in penance and prayer.

15*th*.—Boat race ; four boats tried.

16*th*.—Went to the Myooke ; spoke to him about establishing a school in Mengbra. He promised to endeavour to collect money for a building, and said that he would engage Khit Oo, a boy from the Government school, to do the duties of a teacher. I pointed out to him that the old Myooke had volunteered to establish a school. In the evening saw the old Myooke, Moungalah. Had a long conversation about schools, and his influence.

17*th*.—Went to the Myooke and asked him for a circular order to the Keonokes, &c. I proposed the selection of certain schools in his district, and he had no objection to raise, as he knew nothing of the kyoungs. He gave me the circular order, and in the day I started for Narun village. Went to the kyoung, called the villagers, asked them if they would ensure the proper attendance of their children. They said they could not. Under such circumstances I would not select their school. Returned. Slept at the mouth of the Mengbra-khyoung.

18*th*.—After breakfast crossed the Ngazarine-khyoung, and proceeded to Maloon village. Anchored at 4 P.M. Went to the kyoung. The villagers promised to look to the proper attendance of the boys. Every thing was favourable. Gave books. Slept at Maloon.

19*th*.—Started early; arrived at Kaithala-roa-thit. The Keonoke very ill with dysentery. Could not accompany me. Slept in the zayat.

20*th.*—Sent for the Razawoot Goung and Kyee-dan-gyee of Kaithala. They came in the day. Spoke to them about the school in their village and told them to have the villagers and all ready at the kyoung the next day.

21*st.*—Had a fearful attack of spasms.

22*nd.*—Not quite well. Nothing of importance.

23*rd.*—The Punzin from Kaithala came to Roa-thit I invited him to the zayat, showed him the books I brought. Irregular attendance of the pupils was discussed. I promised to proceed the next day to the kyoung.

24*th.*—Started in a small boat. Arrived at 10 A.M. The kyoung was under repairs, and the old Hpoongyee and the Punzin were in the zayat. I called the Kyee-dan-gyee and asked him how it was that he refused to come when I sent for him the day before. His reply was that he had work, I gave him to understand that I would report his conduct. I ordered him to call the Rahzawoot Goung, and to assemble the villagers. They all came to the zayat ; none of them would promise the regular attendance of their children. I talked to them for hours, and at last gave them up, and told them that I would refer the matter to the Myooke. The Rajahwoot Goung and Kyee-dan-gyee did not assist me at all—in short they did not speak a single word towards the success of the scheme.

25*th.*—Had a long consultation with the Keonoke. I told him that the village was large, and that I was anxious to select the kyoung. I expressed my surprise that the villagers should back out this year after they and the punzin had consented to the selection when I inspected the school in April 1871. The Keonoke agreed with me in referring the matter to the Myooke. He said that some one had spread a report that the boys would be posted off hereafter to Akyab, Rangoon, and Calcutta. This has frightened the villagers.

26*th.*—After breakfast started. Stopped at the mouth of the creek, awaiting the tide. Started again in the evening. Stopped at Sedankan. Started again with the ebb; encountered a fearful gale near Paloung-breng, and the same night a second gale near Thinganet. Anchored at Thinganet village

27*th.*—Heard the Hpoongyee was away at Ngamaurai, attending his nephew's death-bed. Keonoke and Rahzawoot Goung both away. Told the Keonoke's son-in-law to send for the Hpoongyee, if he can conveniently come. I found great difficulty in getting the Keonoke's son-in-law to do my bidding.

28*th.*—Nothing of any importance. The men returned and said that the hpoongyee could not come.

29*th.*—Rahzawoot Goung arrived. Went with him to the Toungphet-roa. Assembled the villagers; showed them the books I had brought for distribution. They all asked me not to pass over their school, but to select it. They promised regular attendance, &c. I said that I could not wait, but would return.

30*th.*—Started for Tsoonrai. Met a gale opposite Tsa-lee-phet-run. Crossed Kaw-ka-ne Creek in the night; waited for the tide and went on again, and slept near Tsoonrai.

DIARY FOR MAY 1873. 1*st.*—Anchored at Tsoonrai at 10 A.M. Went to the school with the Kyonoke. The priest wanted me to leave him out.

I said I could not, as the village was large. The Hpoongyee and the Kyonoke are not on very good terms. The villagers sided with me, and I gave the books for the kyoung. I promised to teach his boys arithmetic on my next visit.

2nd.—Went to Krounrai with the Kyonoke. Under a guarantee from the villagers of the regular attendance of the boys, I gave the Hpoongyee the books which I brought.

3rd.—Nothing of importance. Slept at Kun-be-gwai.

4th.—After breakfast crossed the Kakanee Creek at mid-day. Anchored at Thinganeck at about 3 P.M.

5th.—Heard of the arrival of the Hpoongyee and the death of his nephew. I did not think it advisable to see him on business at once. Waited till the next day.

6th.—Paid the Hpoongyee a casual visit. Sympathized with him. Talked on various subjects, and asked him if he could devote the next day to business. He consented

7th.—Called the villagers, and in their presence made the books over to the Hpoongyee, and pointed out to him the passages to be taught He said he would read the books over, and mark those parts he did not understand, and asked me to see him again the next day.

8th.—Went to the Hpoongyee. He asked me to explain to him something in arithmetic, and the last few pages of the *Themboneegyee*. Told me that he had commenced work. The Hpoongyee takes great interest, and I am positive this will be the best-selected school.

9th.—Started after breakfast for Minbya. Crossed Ramone River. Arrived at Minbya. Went to the Myooke. Told him thatI did not succeed at Kaithala, and asked him to use his influence with the villagers. I informed him that I heard from the Kaithala Kyonoke that the villagers are frightened and under the impression that their children will be carried away to Akyab, Rangoon, and Calcutta. I reported to him that the Kyonoke of Thinganet, and the Razawoot-goung of Kaithala, had given me no assistance as required by the circular, and that the Kyeedan-gyee at Kaithala would not come when I sent for him. He promised me he would send for the men from Kaithala. I said that I would go off to Myo Houng, and would touch at Minbya on my return to hear the result.

10th.—Started for Myo Houng after breakfast. Crossed Thadynebouk. Arrived at Nga-khoodoung. Slept here.

11th.—Crossed the Pah Daw River early. Went on to Nga-ra-gouk. Took breakfast; went on as far as Tsaloungwah. Took dinner, started again, and arrived at Myo Houng at 10 P.M.

12th.—Went to the Myooke's house early, gave him the circular order, and asked him to attend to it at his earliest convenience. Spoke to him about the priests in the Myo Houng town. He said that he would sound them first, and then let me know. In the evening paid a visit to the Hpoongyee at Pyinzay. Met another Hpoongyee there. They said that the villagers are not regular in the supply of food, and that they are often starved. I asked the old Hpoongyee to call over to the zayat the next day, and I would give him a treat.

13th.—The priest came and took his breakfast. I wrote a letter to the Myooke, asking him for a circular order to the Kyonokes, &c.

I said that I would pay a visit to the kyoungs in the vicinity of Myo Houng while he sounded the priests in town. The order arrived. Started at midday. Anchored at Nga-khaw village in the night.

14*th*.—Called the Kyee-dan-gyee. Was told that there was one kyoung only along that river, and that the Madain village where the kyoung is situated, is closed against all outsiders. Cholera was raging there. Wished to return after breakfast; could not do so, as the wind was against us.

15*th*.—Severe blowing with heavy rain during the day. Could not sleep in the boat Slept at the Kyee-dan-gyee's house.

16*th*.—Had a second attack of spasms; could scarcely breath. Applied fomentation and rubbed pain-killer.

17*th*.—A little better. Nothing important.

18*th*.—Rain in the morning, with sharp breeze. Afraid to venture out.

19*th*.—Started in the day. Anchored at a village called Shwa-bya. This is a village of about 30 houses. No Hpoongyee kyoung.

20*th*.—Started after breakfast. Passed Kyouk-raik-kay at 5 P.M. Anchored at Myo Houng at 7 P.M.

21*st*.—Went to the Myooke and informed him that I was ready to visit the kyoung in town in company with him as soon as he could spare time, and also that I wanted from him a list of the kyoungs to be selected. He told me that there were two Hpoongyees willing to teach, and that they were away. As soon as they came he would inform me.

22*nd*.—Went to the Pyinzai Hpoongyee and had a long conversation with him upon the matter of education. He informed me that the Deputy Commissioner had put the question as I now put it to him, and he had told the Deputy Commissioner that he would have nothing to do with teaching, and that he did not care whether the Deputy Commissioner established a Government Primary school or not. He told me that the principal drawback to the success of the scheme is the want of regular attendance on the part of the pupils, and without a guarantee on the part of the parents to be strict with their children, no priest would undertake the task. He said that the Myooke took very little interest in the Hpongyees in town, and most of them were starving.

23*rd*.—The Myooke asked me to accompany him to a place in the suburbs of the town, where he wished me to have a look at a large rock on which two lines of Burmese letters were inscribed. We arrived about noon. The letters were legible and clear; but I could not find out the meaning of the words.

24*th*.—The Myooke came to me with a circular order signed by one Lookmun Kyonoke, which he wished me to translate into English. I did so, and asked him whether the priests had arrived. He said no. As far as I can judge, both the Menbya and Myo Houng Myookes seem to care very little about the success of the scheme, and instead of expediting matters, there is so much delay that it is enough to disgust one. I translated that part of the Education Report where the Chief Commissioner has said that he placed much dependance on the Myookes for the success of the scheme.

25*th*.—I called some of the villagers to the zayat and asked them to interest themselves on behalf of the establishment of a school at Myo

Houng, as the town was a large one containing 600 houses. They said that the Myooke was the chief man, and if he would put his shoulder to the wheel a school might be established. Some have said that they would pay as far as eight annas per month for the education of their children. If I could get the Myooke to interest himself a little, I am sure I would succeed.

26*th*.—I despatched my boatmen to Akyab for provisions and pay, and also to hire another boat, as this one leaked very much.

27*th*.—Went to the Myooke and asked him again about the priests. He promised to take me to the kyoung in Koon-thadun, at Myo Houng, in the evening. In the evening it rained, and we could not go.

28*th*.—Went to the priest along with the Myooke. I explained to him the wishes of Government, and asked him whether he was willing to teach the books required. He said that he would be very happy to do so if he had his kyoung in a better condition, and if he could get boys to attend his kyoung. I asked him the name of the party who had invited him to live at the kyoung. He said that the Myooke had invited him. I then asked the Myooke how it was that he wished me to select a school where there was no pupil, and the kyoung itself in a ruined state. He told me that he would speak to the people and get them to send their children. In that case I said to the priest that he had nothing to fear, as the parents of the boys, as well as the Myooke, would see that he was comfortable. He took from me the books which I gave him, and I informed him that if he taught well, and if he had a large number of pupils, Government would build a kyoung for him. I told him in the presence of the Myooke that on my next visit I hoped to see a good number of boys.

29*th*.—The Myooke proposed to visit another Hpoongyee in the Myo Houng town. Upon inquiry I found that I had met this Hpongyee before at the Pyinzay kyoung. I knew him to be a most lazy and indolent man, and I heard some scandalous accounts of him from good authority, so I told the Myooke, and he agreed with me not to select him. By way of a hint, I informed the Myooke that I had made arrangements with the Menbya Myooke towards the establishment of a school at Menbya.

30*th*.—The Myooke came to me with a petition against one Lookmun Kyonoke, which he wished me to translate for him into English. I asked him to let me have a list of the schools for selection as soon as possible, as I wished to start immediately on the return of my boat from Akyab. He promised to do so. I explained to him the class of school which I wished to select, and the number required.

31*st*.—Spoke to the Myooke about establishing a school at Myo Houng. He said that it was impossible, as no one would subscribe towards it, and that the people did not care about improving their children. I explained to him that the people would value it when they found that they benefited by it, and as for subscription, that I was willing to lend a hand; and that if he would only put his shoulder to the wheel, he would find subscriptions flow in. He said that it was no use trying the experiment, as he was positive the plan would not succeed. Finding him obstinate and disinclined to exert at all in the matter, I dropped the subject, with the intention of bringing it up again some other time. He gave me a list of the schools for selection.

1. Moung-bway.
2. Tha-da-tsait.
3 Oo-gah-gway.
4. Gone-keon.
5. Prinephet.
6. Nyoung-bie-law.
7. Tsat Thwa.
8. Min-nya.
9. Tin Myo.

DIARY FOR JUNE 1873.—*1st.*—Paid a visit to the Pyinzay Hpoongyee. He is 70 years old. He commenced the same old complaint of starvation, and said that the present Myooke did not take any interest, and that he was unpopular both with the people and priests, and that Myooke Moung Shway Taw was loved by all, as he looked after them. He asked me if I had succeeded in my work. I said that as yet one school only had been selected, and that it appeared very strange to me that in such a large town like Myo Houng, among four kyoungs, the attendance should be small; in short comparatively nothing. He said that if the Myooke would take some interest in the matter of education and the food of the priests, a good deal might be done. This priest knew Sir Arthur Phayre. I gave this priest some sugar, tea, candles, soap, &c.

2nd.—Nothing of importance.

3rd.—Received a visit from the Hpoongyee at Koon-tha-dun. He came to tell me that his kyoung was in a dilapidated condition, and asked me to lay out Rs. 100 for a new kyoung for him. I informed him that I had received no orders to that effect, and that I could not recommend such a thing unless he proved himself worthy of such help. I said that on my last visit I had explained to him the wishes of the Director and the circumstances under which he could be supplied with a new building, and that I could not act contrary to the rules. I advised him to apply to the Kyoungtaga and the parents of the pupils in his kyoung. He said that up to that moment the Myooke had procured no boys for him, and that he had written to the Myooke (his Kyoungtaga) to repair the building, but that nothing had been done. He said that the Myooke had invited him to his kyoung, and after promising very largely, had done nothing to make him comfortable. I asked him to have a little patience and I would endeavour to do something for him. In the meantime I said that the best course for him to pursue would be to write to the Myooke and ask him to procure boys for the kyoung as promised. He said that he would follow my advice.

4th.—My boat returned from Akyab, but brought no pay. This has upset my arrangements. Started off at once. Slept at a creek above a Khein village past Saloonwah.

5th.—Proceeded next morning to Lamyo. Anchored at Gone-keon at 3 P.M. Sent for the Kyonoke; he would not come. Sent for him again. He came, and I showed him the Circular order, and explained to him my errand in the presence of the villagers. He said that there was no village resident priest, but that he would take me to a priest living on a hill in the jungle.

6th.—Went in the morning to the priest. He took the books, and four of the villagers promised to keep their children in the kyoung regularly. Started for Lauhindoung the same day, and paid the priest a visit. He had about 20 boys at the time, and after a long conversation with him, he promised to consult the villagers and to let me know by the next morning.

7*th*.—The priest accepted the books. Went up the river to a Keng village for some provisions. They would not sell. Returned with the ebb, and slept again at Lauhindoung.

8*th*.—Started again. Slept at a Shan village. Had a long conversation with the Proojoogoung (grantee). I promised to select their school when they were fairly settled.

9*th*.—The Proojoogoung showed me some teak trees which he had planted. They were thriving well He said that he intended planting more than 1,000 trees. Started for Myoun-bway. Arrived there. Went to the Hpoongyee kyoung. Everything succeeded well, and I gave the books.

10*th*.—Started the next day for Tainyo. Slept at Tsa-loun-wah.

11*th*.—Proceeded again and touched at Myo Houng. The Myooke was away. The sky very threatening. Received the Secretary's letter from the Myooke's wife. Having received no previous instructions to prepare a report of my proceedings from the interior, I was unprepared. I had up to that time selected only eight schools. I made up my mind to finish off my work at Myo Houng as soon as possible, and present my diary in person. All that Mr. Midwinter, the Secretary, told me, was to keep a diary.

12*th*.—The sky still threatening. Heavy rain.

13*th*.—Started in the morning. Slept at Shway-bya.

14*th*.—After breakfast proceeded to Tain-myo, and anchored there at 3 P.M. Went off to the kyoung. The villagers were willing but the priest was not. He said that he would teach upon the condition that I selected the Thad-tsait kyoung. His reason for saying so was because the Hpoongyee of that kyoung was the head of his sect. I promised him faithfully that I would select that kyoung. I gave him the books. Started again, and slept at Wah-bray.

15*th*.—Proceeded again next morning, and anchored at Thada-tsait at 8 P.M., and the same night had a long conversation with the Loogyee of the village. He promised he would make everything square with the villagers as well as the priest.

16*th*.—Went to the kyoung with the Loogyee and the villagers. The priest was willing, and I gave the books. Went across the river to Poonnah Kyoung. Had a talk for two hours. Met the Kelodyne Myooke, and he asked me to select two schools in his township, the Shan-roa and Kyouktaw. He said that they were very large villages. I told him that I had no orders for his township, and that the Deputy Commissioner had directed me to Minebya and Myo Houng only, but that on my next visit I would bring a circular order for his township. The Myooke came there to sound the river. Started in the evening, and anchored again at Thada-tsait.

17*th*.—Started next morning. Took breakfast at Tsin-oo, and slept at Oak-krwat.

18*th*.—Arrived at Prinephet at 7 P.M. This is a small village of 25 houses, and I was told there was no kyoung there. This is one of the villages named by the Myooke for selection. Upon inquiry I found that across the river, at Thawin-gyne, there was a kyoung, but the village was a small one, containing about 30 houses only. Returned and slept at Mrah-thout-roa

11*th*.—Proceeded again and anchored at Nyounbin-law in the night.

20*th*.—In the morning I called the villagers to the zayat, and there unfolded to them the wishes of Government, and I asked them to guarantee the regular attendance of some of the boys, if not all. Said that in all the villages that I had selected 2, 3, or 4 of the well-to-do villagers had promised the regular attendance of their children, and I wanted the same kind of promise from them. They said that they would stand for two boys at the least. Under that promise I went to the priest and gave him the books. He was like the rest willing to teach.

21*st*.—Started back and wanted to cross Prown-bya to proceed to Tsait-thwa, but the breeze being too strong and against us, returned and slept again at Nyoun-bin-lah.

22*nd*.—Proceeded the next morning to a village called Zeebungyee, and from there went on to Tsait-thwa village. Anchored there at 9 P.M.

23*rd*.—In the presence of the Kyonoke, I explained to the people the wishes of Government. The Kyonoke told me that this was the only kyoung in the whole of his circle, and that boys from the surrounding villages too attended the school. I said that I would be sorry to leave their kyoung out, but that if they would guarantee the regular attendance of a few of the boys, I would only be too happy to leave the books. The Kyonoke said that he would consult the villagers and would do his best for the selection of this kyoung. In the evening he came to me and said that there were some in the village who could afford to keep their children in school throughout the year without putting them to any kind of work, but that these men were afraid to make any promise to me. Whilst we were conversing, one of the influential men of the village came to the zayat and joined in the conversation. He asked me to stay another day, and that he would with the Kyonoke, try to persuade the men to guarantee the regular attendance of their children.

24*th*.—The Kyonoke came in the morning and told me that none of the men would promise, as they did not know what the after consequences would be; in short, they are ignorant people and easily frightened, and that no kind of persuasion would bring them round. Time alone would wipe away this distrust and fear. I said that if I could be sure that a few of the boys have hitherto attended regularly in the kyoung I would not hesitate in giving the books. The Kyonoke assured me that there were 5 or 6 boys who attend the kyoung regularly. In that case I said I would not insist upon any promise. We went with the villagers to the kyoung, and the priest, too, being willing, I gave the books, and pointed out the passages to be taught.

25*th*.—Started after breakfast, and slept at the mouth of the Khyoung-phe-lah Creek, the weather being very bad.

26*th*.—Crossed over to Thun-thane-gun early in the morning. Passed the village, and slept at the mouth of the Hun-kha-raw river. Hard blowing.

27*th*.—After breakfast coasted the Hun-kha-raw river, and entered the Tsun-khun Creek. Anchored at Tsun-khun village. Called the Kyonoke. Was informed that the priest had gone to Burma Proper, and that the village was without a priest then. This is a large village of upwards of 100 houses. The Kyonoke said that there was a kyoung at Mengnya village. I ordered him to accompany me at once. Started.

Arrived at Mengnya at about 4 P.M. The weather was very bad: constant rain. Went to the kyoung, sent for the villagers, and explained to them everything. None of them would promise regular attendance. The Hpoongyee said that he would teach if the boys attended regularly. He complained of irregular attendance. The village was a small one, and this was the only kyoung in that Kyonoke's circle. The villagers said that they could not afford to keep their boys in school throughout the year. I did not give the books, and started for Pharamya village. Heavy gale. The night pitch dark; the Creek very narrow, and the current strong. I suffered much. Anchored at Pharamya at about 10 P.M.

28*th*.—The Kyonoke left me in the morning. After breakfast passed the Pharamya Creek. Set sail in the Hun-kha-raw river Passed the Tsarait Khyoung village. Slept at Tsa-loung-wah near a Kheng village.

29*th*.—Early in the morning we were surprized to find that the heavy rains had caused the Lemro waters to rush down. Large pieces of logs, uprooted trees, and all kinds of rubbish were floated by the current, which was so strong that the flood tide could not repel it. The current was strong against us. By great perseverance we succeeded in nearing the shore After breakfast, I made the boatmen pull the boat along the bank with ropes. At last with a great deal of trouble we arrived opposite Kado village. Crossed over. Anchored at Kado village.

30*th*.—In the morning invited the villagers to the kyoung. In presence of both the priest and villagers I explained the wishes of the Director. All parties expressed satisfaction, and the regular attendance of a few being faithfully promised, I gave the books, and showed the parts to be taught. This is a large village of upwards of 100 houses, and I was surprized that the Myooke did not include it in the list for selection.

DIARY FOR JULY 1873.—1*st*. After breakfast started from Kado village propelling the boat with poles. Slept in the Nga-ra-gouk River. The night was very dark, and it was raining in torrents.

2*nd*.—Early in the morning made the men pull the boat along the shore, and after proceeding for a quarter of a mile, we were obliged to stop at Oo-yin-daw village. The current still against us.

3*rd*.—The current stronger than ever, owing to the rains. I sent three of my men to Maha-htee and Oo-gah-gway villages to call the Rahzawoot-goung and the Kyee-dan-gyee, and to procure a small boat and ropes, as I could not proceed at all. The men returned in the evening, and reported that the Rahzawoot-goung of Maha-htee was away at Mrohoung, and that the Kyee-dan-gyee of Oo-gah-gway refused to come.

4*th*.—Early in the morning after a great deal of perseverance we arrived at Roa-thit. Here I sent for the Loogyee of the village, and asked him to assist my men as far as the mouth of the Nga-ra-gouk River. He complied with the request. Took breakfast near the Lemro-tsa-mah village; then having the current in favour, proceeded on to the Oo-gah-gway village creek. I sent my men overland to the village to call the Kyee-dan-gyee, and to bring a small boat for me to go up to the village. The men brought the boat and the Loogyee of the village came in it, and reported that the Kyee-dan-gyee had a second time refused to come. I went up to the village kyoung and sent for the Kyee-dan-gyee. He came. I demanded from him an explanation for his disobedience of orders. He

could give me none. I told him that I would report him. I then ordered him to assemble the villagers in the kyoung. After waiting for about an hour for the appearance of the villagers, I asked the Kyee-dan-gyee when they would come. He was very insolent and rude in his answers. Finding that no one came, and that the few in the kyoung would not promise the proper attendance of their children, I returned. On the way I asked the Loogyee of the village why it was that the Kyee-dan-gyee behaved so insolently. He said that the man was in high favour with the Myohoung Myooke; hence the impertinence and insolence. He further said that if I overlooked such conduct I would not in future get any work done by any one. Started from the Oo-gah-gway Creek, and slept at the mouth of the Kyeen river.

5th.—Proceeded along the river early in the morning, and about 9 A.M. heard that the passage was blocked up on the other side with all kinds of rubbish, which had been floated down by the rush of the Lemro waters. Took breakfast. Returned. Anchored at Kyeen village, intending to proceed to Mengbra by Kahdeegree's Canal when the flood set in. This is a large village, the houses being situated on both banks of the river. It appeared strange to me that such a village, containing 150 houses, should not possess a Hpoongyee kyoung, for, last year when I called at this village, the Kyonoke, who is a Mahomedan, informed me that there was no kyoung. I entered into conversation with some of the villagers on shore, and to my utter astonishment I learnt that there was a kyoung situated on a hill close by, and that the boys of this and the Oo-thay villages attended the school. Upon inquiry I was told that the Kyonoke had gone to Akyab, and that the Rahzawoot-goung was away at Mengbra. There were two Kyee-dan-gyees, and I sent for both. One pretended illness and the other came. I ordered him to invite the villagers to the kyoung. About ten came, and in the presence of all I unfolded the views of the Director. Two of the men appeared willing to promise. Just then the Rahzawooot-goung came and sent a boy to Othay village (or the other side of the hill) to call a few men. They came. The priest, who is the head of his sect, tried his best to dissuade the men from promising, and succeeded. The people, too, looked with distrust upon this interference with the kyoung, as they did not know what it would lead to. In short, all backed out, and I had to return unsuccessful. I made up my mind to try the influence of the Myooke upon them. I called the Rahzawoot-goung to my boat, and from him obtained the names of six of the well-to-do men who could afford to keep their children in school throughout the year. The following are the names:—

1. Ooway.	4. Kolah-thungazah.
2. Htoon Oung.	5. Phoung-tha-way.
3. Mra-htoon-gyaw.	6. Moung-kyee.

Proceeded along the canal in the night. Stopped for a short time where the tide was against us. Slept at the mouth of the canal.

6th.—Anchored at Mengbra at 6 A.M. Went to the Myooke. Asked him if he had done anything regarding Kaithala village and those men whom I had reported to him for disobedience and negligence. He said that he had sent for the men from Kaithala, but had failed in his attempt to bring them round. To all appearances he had done nothing, and he

seemed to have no influence. I was very much disappointed. I asked him to send for the six men from Kyeen, and to try if he could not persuade them. I would be present and would do my utmost. He assured me that the men would be sent for, and that they would be present at 10 A.M. the next day. I saw the boy Khitoo who had been sent for to teach the boys of the Secular School at Mengbra, English and Burmese. The zayat opposite the Court-house is the building intended for the school, and is being floored. The Myooke told me that he had applied to the Deputy Commissioner for spelling books for the school. I told him that he should have sent his application through the proper channel. However, I promised to help him by recommending the grant of books to his school. In the mean time I advised the teaching of Burmese, and I gave him 25 spelling books.

7*th*.—The men from Kyeen did not come. Towards the evening the Myooke sent word to me to say that all the men were sick and could not come. In sheer disgust at these lame excuses I made up my mind to return the next day, and make a second attempt alone.

8*th*—Started early. Took breakfast at the mouth of the canal. Started again. Obliged to stop as we could not pass a bridge. Took dinner. Proceeded on. Anchored at Kyeen at 6 P.M. Invited six men to the zayat. After a fruitless attempt at persuasion, gave them up. Slept at the Kyeen village.

9*th*.—Went to the Hpoongee early in the morning. Sent for the Rahzawoot-goung. He would not come. Three men from Othay village came. Was told that the men would keep their children in school regularly, but no promise to that effect could be extracted from them, for they were afraid that if they failed, they would be punished. The priest told me that he would receive the books if I would leave them with him without a promise from the villagers, but he would not guarantee the improvement of the boys unless regular attendance can be enforced. The only conclusion I can come to, from all that I saw and heard, is, that the priest, fearing that he would be obliged to show improvement in the boys if regular attendance be guaranteed by the parents, has succeeded in persuading them not to promise. On the face of this obstacle I selected the school and gave the books, because the Thinganet Hpoongyee, in whose perseverance in teaching I have great hopes, assured me that if I would not select either the Kaithala or the Othay-kyoung, he would not teach the books. After breakfast started. Stopped for a short time at Gna-byaw-khyoung as the sky w[illegible] threatening. Started again at P.M. No sleep the whole night.

10*th*.—Took breakfast at Tsa-loung-wah. Anchored at Boundwet at 1 P.M. Sent for the Keonoke. He told me that the village contained a few Arakanese houses only, the greater number being composed of Mahomedans. There were only six boys attending school. Returned. After missing our way for two hours arrived at Mrohoung at 5 P.M. Went to the Koon-tha-dun kyoung, which I had selected. I saw only three boys. The priest told me that since the day he came to me to report the state of the kyoung and the non-appearance of the pupils, the Myooke had stopped sending him his meals. He complained that the Myooke was treating him shamefully, and that he had made up his mind to return to his former kyoung. He wanted to give me back the books, saying, that

since the Myooke could not provide him with pupils as promised, there was no use in retaining the books. I asked him to keep them, and to teach the three boys who attended school, and when he removed to his old kyoung he could take them with him and teach the lads there. I promised him that I would speak to the Myooke and would report his conduct at Akyab. Went to the Myooke. Met him standing on the bridge near his house. Spoke to him about the Hpoongyee kyoung and the pupils, and asked him to take a little more interest in the work. He said the boys would enter school by degrees. I pointed out to him that if a primary school could be established at Mrohoung, I would do away with the Hpoongyee school there. He commenced the same old complaint of not being able to get up a subscription. I told him that no man in his position would make such a lame excuse. It would only show how weak his influence was in his own township. The Mengbra Myooke had at my suggestion established a school, and it would appear very strange if he could not do the same. I advised him to consult with the Keonokes of his township, and that I was willing to assist him as far as I was able. He appeared to think that with the aid of the Keonokes he could do something, and promised to consult with them.

11*th*.—Started from Mrohoung early in the morning. Severe blowing. Took breakfast and dinner at Layah village. Proceeded on to Prownbrah. Slept near Tun-thane-gun.

12*th*.—Started early. Crossed Oorittoung River. Stopped at Tunzway Creek. Started again at 5 P.M. Anchored at Tun-kho-khyoung.

13*th*.—Started from Toukho and anchored at Akyab.

14*th*.—Sunday.

15*th*.—Paid my respects to Colonel Stevenson. Met Colonel Davies. He told me to come to the office. Went to the Court after breakfast. Had the fever on me. Drew my pay. Saw Captain Gower. Received from him a letter from the Officiating Director of Public Instruction addressed to me. Went to Dr. Mountjoy, and obtained from him a dose of emetic. Returned home. Had burning fever attended with pains all over the body. Was laid up till the 3rd of August.

Note by J. F. J. STEVENSON, ESQ., *Commissioner of Arakan,—dated the* 30*th August* 1872.

MR. SAVAGE seems to have done his work very satisfactorily. His duty has been pointed out to him by the head of his Department, and he appears to me to have done only his duty.

I have always been opposed to the system of interfering with, and above all superintending, kyoung education, dividing authority with the Hpoongyees, and subordinating their teaching to a dictatorial and professedly superior teaching of our own, carried on as it must be, absolutely almost, in opposition to theirs, and under the roof of their own monastery.

I request Mr. Nesfield's attention to my memorandum on Mr. Savage's last report. This was the first he drew up upon entering upon his duties, and the proceedings of our Committee here on that occasion, with my memorandum, deserve consideration. I must again protest against our present system of interfering with and superintending, though by

way of improvement as is supposed, monastic teaching. I reiterate my opinion that we should let them alone. As Inspectors were to be tried, they have been fairly and honestly tried here. Mr. Savage is quite as good an Inspector as we could have in Akyab. I have known him for years: he is a most unassuming, inoffensive person, and I should prefer him to any Native Arakanese or European that I know. If he has been dictatorial to the district authorities, the Deputy Commissioner should see to that. As to his opinion and propositions, that is quite another matter. And as to the project of assisting him in the further supervision of kyoung education, appointing teachers to kyoungs, I have to say that if this project is officially brought forward, I shall protest against it as strongly as I can to the head of the Administration, and beg him to quash it promptly and conclusively. Already we have inspected kyoungs, and discussed the system of inspecting and aiding them with books and teachers far too much.

From A. B. SAVAGE, ESQ., Examiner of Indigenous Schools, Akyab, to the Officiating Director of Public Instruction, Rangoon,—No. 9, dated the 16th April 1873.

YOUR letter No. 58-3 of the 23rd December last, requesting me to commence a tour of my district, to explain to the Hpoongyees the new scheme sketched in your last Education Report, and to "report the impression which my tour appears to have made," duly came to hand, and on the 9th of January last I started off to the Rathaidoung Township with the intention of proceeding thence to the Myohoung and Mengbya Townships, my former scene of operations. I visited the Maygya-khyoung, Kolah-khyoung, Thayet-pyin Mrenphoo, and Lay Khwa Sone priests, but none of them would give a decided answer. With regard to the new proposed scheme, they all consider it very praiseworthy on the part of Government, and in comparison with the old one they deem it more acceptable, inasmuch as they are permitted to teach their own books as they have hitherto done. Neverthless, they would not accept any proposition on the part of Government unless their head priest sanctioned the same. They directed me to proceed on to the Khamoung-done-khyoung Khwa Sone, where the head priest lived, before proceeding anywhere else. Taking their advice, I started off, and on my arrival went to the priest and explained to him both the old and the new schemes. He readily agreed to the latter, and said he would for his part accept an Examiner in his kyoung. I asked him for a circular order to the priests of his sect, and said that I would not have troubled him if the priests of Maygya-khyoung, Kolah-khyoung, &c., had not raised the objection that without the sanction of the head priest they could give no answer. He explained to me that though he is the head of his sect, he has no power, and his circular order would have no effect. He told me that if Government would appoint a bishop among them, it would be the means of affording the heads of sects some portion of the power which they exercised during the Arakanese and Burmese rule; but as the case now stands he could not, though willing, further the views of the Government in the praiseworthy scheme of the education of the mass. I assured him that I would not produce his circular order unless a priest first promised to abide by it. Under this consideration he supplied me

with one, a copy of which I beg to annex, with a translation into English. Being provided with a list of the priests of his sect, I commenced my tour, and out of eleven only five agreed, and the rest refused, saying that they would not abide by the order, and furthermore they would not have any Examiner in their kyoungs from the part of Government of whatsoever creed he may be. Such an unexpected answer led me to make private inquiries, and I was told that a dispute arose between these priests and the head priest, and it was their intention to form a different sect. I am, however, unable to say whether this was the reason of their refusal or not. I visited three other schools in this township: two agreed and one refused. I then returned to Akyab, and immediately on my arrival your second letter, No. 58-8 of the 3rd February last, was handed over to me, and after a stay of three days I started off to Myohoung, and thence to the Mengbya township, and after a tour of two months and a half in all I arrived at Akyab on the 23rd of last month. I visited all the kyoungs which were selected before, and three out of the number have requested me to leave them out. These three are the Honethadun, Krownrai, and Tsoonrai priests. They have no pupils, and the arrangements I had made to invite pupils have not been attended to by the villagers. I beg to annex a copy of the notes which I made during my visit to the kyoungs, and they give all the particulars required by your letters. I beg to annex an account also of the books which I received for distribution among the kyoungs. Although the priests who received these books wanted to return some of them to me, but having received no order from you I could not take them back.

As a summing up, and in answer to your letter requesting me to report the impression which my tour appears to have made, I beg to say that the new scheme has been received with better spirit than the old one. When I started from Akyab I took no circular order from the Deputy Commissioner, and during my visits to the kyoungs I asked no Government official or village elder to accompany me. In short, I made up my mind not to allow any influence to bear upon the priests, and in my conversations I made it a point to ask them to refuse even the new scheme if they had the least objection. I asked them to deal openly with me, and not to say "yes" to my proposals when they would rather not. I explained to them your reasons for setting aside the old scheme, and they truly appreciate the kind and liberal way in which you have proposed it. There can be no doubt that the new scheme is acceptable to the priests, for it does not fetter them in any way, and they may continue to teach, as they have hitherto done, out of their own books and in their own style. This system of examination will not oblige them to study books which they have never learnt and would rather not learn. With all these recommendations to back the new scheme, it is surprising that six priests in the Rathaidoung township should refuse to accept an Examiner without giving any reasons for their refusal. I can scarcely think that any dispute with their head priest could have influenced them, and the only conclusion I can come to is, that they do not wish any interference of Government with their instructions. They said that they did not distrust the good intentions of Government, and yet they did not want any Examiner in the kyoungs. On the whole, however, the impression is good.

In reply to the two questions set forth in your letter No. 58-8 of the 3rd February last, I beg to say that the only objection of the priests to the new scheme is that arithmetic beyond the four simple rules is required by the different standards of examination. *Badin* is all that they know of arithmetic, and it means simple addition, subtraction, multiplication, and division. Beyond this no priest in the Akyab District knows the compound rules and the rule-of-three. Out of the number of priests who have agreed to an Examiner, only fifteen know *Badin*, *i.e.*, the simple rules and nothing more. Those who do not know *Badin* say that arithmetic should not be put down as a requirement. Out of the fifteen schools selected last year, the one at Mengbya, established by the Myooke, perished for want of Government support, and only five out of the balance made some attempt to instruct the boys out of the Government books. In three kyoungs—one at Tainyo, another at Thinganet, and a third at Nyounbinlay—the priests have endeavoured and taken pains to do their best, and have to the best of their ability made use of those books which I gave them last year. They made me stop in their villages for some days, and asked me to teach the boys a little of our arithmetic as well as land measuring. I complied with their request, and gave instructions in both to the boys. I enjoined them to work the examples during my absence, and that when I visited them again I would not fail to teach them more.

APPENDIX E.

Details of the scheme for examining the Indigenous Schools.

DETAILS of the scheme of examination and reward issued by the Education Department at the close of the official year 1872-73 consist of the following papers :—

(1)—Instructions to Examiners.
(2)—Notice to the Hpoongyees, (quoted already in paragraph 32 of the Annual Report.)
(3)—Standards in Language.
(4)—Standards in Figures.
(5)—General return respecting the schools examined, (Form A.)
(6)—Detailed return showing the results of the examinations, (Form B.)

Instructions to Examiners of Indigenous Primary Schools in British Burma.

1. The officers appointed to carry out the present scheme will be termed Examiners of Indigenous Schools. The title of Deputy Inspector is to be discontinued.

2. By Indigenous schools are meant the monasteries and the lay schools. Missionary schools are not included.

3. As the object of the present scheme is to examine the pupils only in the subjects usually taught in Indigenous schools, the Examiner will be expected to examine a much larger number of schools than was possible under the previous system, according to which a few schools were selected for future improvement and the rest passed over.

4. Every school which may be able and willing to enter into the present scheme, should be examined twice, if possible, in the same year, and one of the examinations should be held in the rainy season. The possibility of carrying out this rule will be learnt on trial; and the Examiner will report upon the subject in the returns to be submitted to Government.

5. At every school the Examiner should present a copy of the standards of examination, printed by Government for the use of the Indigenous schools.

6. At every monastery the Examiner should, on his first visit, present a copy of the notice addressed by the Director of Public Instruction to the Hpoongyees of British Burma.

7. The Examiner should not examine any school without the consent of the head teacher. This being obtained, he should examine each school at the time of his visit, and not go away with the promise of holding the examination on the occasion of some future visit: but sufficient time must be allowed for bringing the pupils together before commencing the examination.

8. The Examiner should not commence the examination until he has reason to think that the head teacher has read the printed papers presented to him, and understood the nature of the terms offered by the Government. The Examiner should explain any point on which information is asked for.

9. The prizes are to be given on the spot, immediately after the examination. The Examiner must be furnished with the requisite materials before commencing his tour.

10. It is optional to each pupil to receive the prize in money or in any other form of equivalent value. The Examiner is to report what kind of books would be most popular with the pupils, male and female, or whether there is any other form of gift, such as wearing apparel, in which it would be expedient to give the prize. On the first tour all prizes must be given in money.

11. In awarding marks for arithmetic, the Examiner is to be guided by a simple reference to results, and not to raise the question whether an answer has been obtained by the Burmese or by the English method.

12. In competing for any standard higher than that last passed, a pupil will be allowed to pass over as many intermediate standards as he can, and will receive an additional rupee for every standard which he can pass over.

13. No pupil can receive a prize in the same standard more than once.

14. Every pupil before the examination must mention the standard under which he wishes to be examined; and if he fails to pass in the standard selected by him, but is considered to have done enough to pass in some lower standard, he may receive a prize for the same, subject to the specified restrictions of age, and to the condition stated in Rule 13.

15. The full marks for each subject will be 30. No candidate can pass if he fails to obtain half the full marks in each subject.

16. The Examiner is to keep a monthly register of his work according to the two printed forms A and B; and at the end of each month a copy is to be sent to the President of the Local Committee of Public Instruction, and a duplicate to the Director of Public Instruction.

17. The entries made in Form B should exactly correspond in order with those made in Form A.

18. To facilitate the process of comparing the state of each school from year to year, the Examiner is requested to follow the same route in subsequent visits as that pursued by him in his first tour. This rule is not binding, if the Examiner can show reasons against it.

19. All interference whatsoever with the internal management of a school is strictly prohibited. The only point in which an Examiner is concerned, is to see that the conditions of the prize are complied with. To prevent the appearance of any intention to interfere with the private management of the school, no entries should be made in Forms A and B until after the examination.

20. If a teacher should of his own accord ask for a gift of books on the English system of arithmetic, the Examiner must take note of the fact under column 7 in Form A. The book at present selected for distribution is the elementry arithmetic by Mr. Sandys. Before commencing his next tour, the Examiner must be furnished with the requisite number of books to be given to each school, if the number asked for is approved by the President of the Local Committee in consultation with the Director of Public Instruction.

21. If any teacher should of his own accord ask the Examiner to explain to him any part of the above book, the Examiner is to explain it.

22. If any teacher should of his own accord ask for a gift of slates and pencils, the Examiner is to take note of the fact under column 6 in Form A. Before commencing his next tour he must be furnished with the requisite number of slates to be given to each school, provided the number asked for is approved by the President of the Local Committee in consultation with the Director of Public Instruction.

23. Under the column of remarks, the Examiner is requested to take note of any facts which my appear deserving of mention, such as the spirit in which the terms offered by Government have been accepted by the different teachers, monks, or laymen ; whether a spirit of competition appears to have been aroused ; what form of prizes seems most acceptable, &c.

24. The Examiner is reminded that the success of any new scheme much depends upon the manner in which it is first initiated. It is especially necessary that a respectful and unintrusive demeanour be observed toward the Hpoongyees. If a candidate fails in his first or second answer, the Examiner may, at his discretion, allow him a few more trials. As the spirit of competition is aroused, the standard of merit may gradually be raised in subsequent years. It has been thought advisable during the first year to fix the maximum age of candidates for standard I, at 11 years, and the ages for other standards in proportion. If, however, it should be found on trial that the maximum ages for the several standards could be safely lowered by one year without detriment to the general competition, the Examiner is requested to report the fact to Government.

25. The Examiner should present the patron or Superintendent of each monastery with a copy of the address from the Government to the Hpoongyees, and a copy of the standards of examination, and should give any explanations which might be asked for, either by the Superintendent or by other layman connected with the institution.

Standards in Language.

	Standard I	*Standard II.*	*Standard III*	*Standard IV.*	*Standard V*
	For any pupil under 10 years of age, or 1 year's atten dance at school.	For any pupil under 11 years of age, or 2 years' attendance at school.	For any pupil under 13 years of age, or 3 years' attendance at school.	For any pupil under 15 years of age, or 4 years attendance at school	For any pupil under 17 years of age
Repetition	Mengalâ Thouk (Burmese and Pali tests)	Mengalâ Thouk, and either Pyin-oungin or Atwinoungin.	Mengalâ Thouk, Pyinoungin, Atwinoungin	Namakarah.	Laukanidit.
Reading	An easy reading book, if possible a book used in the school.	An easy reading book, not used in the school.	A more advanced reading book not used in the school.	A passage of ordinary difficulty from a newspaper or other modern narrative, not used in the school.	To read with fluency and expression.
Writing	Copy in manuscript, a few lines of easy print, and write from dictation a few common words	A sentence from an easy book, slowly read once, and dictated in single words	A sentence slowly dictated once, by a few words at a time, from an easy book	A passage of ordinary difficulty from a newspaper or other narrative slowly dictated once, by a few words at a time	A short theme or letter on any subject familiar to the students
	Prize Re 1, or something of an equivalent value	Prize Rs. 1 8, or something of an equivalent value	Prize Rs 2, or something of an equivalent value	Prize Rs 2 8, or something of an equivalent value	Prize Rs 3, or something of an equivalent value.

Standard in Arithmetic.

	Standard I	*Standard II*	*Standard III*	*Standard IV*	*Standard V*
	For any pupil under 13 years of age, or 2 years attendance	For any pupil under 14 years of age, or 3 years' attendance	For any pupil under 15 years of age, or 4 years' attendance	For any pupil under 16 years of age, or 5 years attendance	For any pupil under 17 years of age
Arithmetic	Write figures from dictation up to 100 Name figures written on board up to 100 The multiplication table either as in the Burmese or in the English system.	Adding, subtracting and multiplying by any method which the students like best	Adding subtracting, multiplying and dividing, by any method Examples will be more difficult than in Standard II	To say by heart the table of weights and measures printed for the use of kyoungs adding, subtracting, multiplying, and dividing in their application to the above tables	The tables to be said by heart as in Standard IV Adding, subtracting, multiplying, dividing, and proportion in their application to the above tables, and to interest on money, examples harder than those in Standard IV
	Prize Re 1, or something of equivalent value	Prize Rs 1 8, or something of equivalent value	Prize Rs 2, or something of equivalent value	Prize Rs 2 8, or something of equivalent value	Prize Rs 3, or something of equivalent value

A.—Return of Indigenous Primary Schools in the *District,* 187

1	2		3		4	5	6		7		8		9		10		11
	Locality of School.		Nature of School.				Slates.		Copies of Arithmetic.		System of Arithmetic taught.		Attendance in Dry Season.		Attendance in Wet Season.		
Date of visit.	Name of Township.	Name of Place.	Monastic.	Lay.	Name of Head Teacher.	To what arithmetic standard the school can teach.	Number asked for	Number given.	Number asked for.	Number given.	English.	Burmese.	Boys	Girls.	Boys.	Girls.	Remarks.
1	2*A*	2*B*	3*A*	3*B*	4	5	6*A*	6*B*	7*A*	7*B*	8*A*	8*B*	9*A*	9*B*	10*A*	10*B*	

B.—Details of Examinations of Indigenous Primary Schools in the *District*, 187

1	2		3		4	5				6		7	8					9											
	Locality of School.		Nature of School.			Passed Candidates				Standard in which candidate passed			Marks alloted to passed Candidates					Failed Candidates.											
																		Repetition			Reading			Writing.			Arithmetic		
Date of visit.	Name of township.	Name of place.	Monastic.	Lay.	Name of Head Teacher	Name of boy.	Age of boy.	Name of girl.	Age of girl.	Language.	Arithmetic.	No. of Rupees paid.	Repetition.	Reading	Writing.	Total.	Arithmetic.	No. of boys.	No of girls	No of standard.	No. of boys.	No of girls.	No. of standard.	No. of boys.	No of girls.	No. of standard.	No. of boys.	No. of girls.	No. of standard.
1	2A	2B	3A	3B	4	5A	5B	5C	5D	6A	6B	7	8A	8B	8C	8D	8E	9A	9B	9C	9D	9E	9F	9G	9H	9I	9J	9K	9L

APPENDIX F.

Letter No. 83-38, *containing a general scheme of education on the basis of Local or Provincial standards, in substitution of those of Calcutta University.*

In accordance with the request contained in the Resolution by the Chief Commissioner dated 28th September 1872, I have the honor to submit a plan of a High school to be established by Government at Rangoon in the ensuing official year. The consideration of this subject in its many and various bearings on educational policy has necessitated the unfolding of a general scheme of education for the whole Province.

2. The subjects brought under discussion in this letter are arranged according to the titles of the five sections given below:—

Section I.—The General Department of the proposed High school, paragraphs 1—27.

Section II.—The relation of the General Department to other schools for general education, paragraphs 28—36.

Section III.—The system of scholarships for connecting the Middle schools with the High schools, paragraphs 37—49.

Section IV.—The system of examinations for scholarships and certificates, paragraphs 50—60.

Section V.—The special schools to be attached to the General Department of the proposed High School at Rangoon, paragraphs 61—113.

Section I.—General Department.

Three sub-divisions of General Department

3. The General Department would be divided into three different schools—the Primary school, the Middle school, and the High school. The Primary school is the root, the Middle school the trunk, and the High school the branches. Speaking roughly, the curriculum of each school would extend over three years, say from 9 to 12, from 12 to 15, and from 15 to 18 or 19.

The Primary School

4. The object of the Primary school would be twofold,—*first*, to stimulate and strengthen the Indigenous Primary schools: *second*, to lay the necessary foundation for the Middle school.

The Middle School

5. The Middle school would be Vernacular, with English classes attached. The study of English would be optional. There are two great principles which I wish to see established in this school,—*first*, that all who desire a sound education may obtain it in their mother tongue, and without being compelled to learn English; *second*, that those who elect to learn English shall study it as a classic, and that a considerable part of the instruction they receive in the several subjects of the middle course shall be imparted to them through the Vernacular.

The High School.

6. The High school would contain three different branches, distinguished from each other according to the language most used in each of them; namely,

(1) a Vernacular department with Pali as the second language; (2) an English department with Pali or Burmese as the second language; (3)a Pali department with English as the second language. In the two first departments the same curriculum of study would prevail throughout, the only difference being that the English language would be used in the one and the Burmese in the other, while Pali would hold its proper place in both as the classical language of the people. In the last, the Pali classics would constitute the principal, but not the sole, object of study. The English language would form part of the curriculum, but it would hold only a secondary place, as at the Sanskrit College in Calcutta.

Standards of Primary Schools.

7. One object of the Primary school would be to stimulate and strengthen the Indigenous Primary schools, by making it their aim to prepare their pupils for admission into the said school. The Entrance examination into the Primary school will be as follows:—

Entrance Examination into Primary school

(1)—To read with moderate fluency from an easy Burmese book.

(2)—To write easy sentences from dictation, each word being read separately.

(3.)—*Pàli.*—To translate on paper a passage from Pali into Burmese, and from Burmese into Pali, the passage being taken from the *Mengalâ Thouk.*

8. No candidate would have any difficulty in passing in Pali; for if he can pass the examination in reading and writing, it necessarily follows that he will know the *Mengalâ Thouk*, since every indigenous schoolmaster, without exception, teaches the rudiments of reading and writing on the basis of this little book, beginning with the Pali and then proceeding to the Burmese translation. For reasons to be afterwards stated, I attach very great importance to the study of Pali; and I hope to introduce some test of proficiency in the Pali language into every subsequent standard throughout the school.

Remarks on the introduction of Pali.

9. Passing over the details of the curriculum in each stage of the Primary School, I come to the standard of the examination at the close of the primary course. The passing of this standard would be made the condition of promotion from the Primary into the Middle school. The following standard is proposed:—

Entrance Examination from Primary to Midddle school.

(1)—To read with fluency and precision from any standard Burmese classic of ordinary difficulty, or from *Sandys' Reader No. II*, or from a Vernacular newspaper. The candidate must satisfy the Examiner that he fairly understands what he reads.

(2)—*Dictation.*—About thirty lines from any standard Burmese book of ordinary difficulty would be read out slowly, five or six words being taken at a time.

(3)—*Arithmetic.*—Examples of average difficulty in the four simple and compound rules. A candidate will not pass unless he answers half the questions.

(4.)—*Pali.*—To translate on paper passages from Pali to Burmese, and *vice versâ*, the passages being taken from *Mengalâ Thouk, Pyinoungin*,

and *Atwinoungin*. To name Pali equivalents to Burmese terms, and *vice versâ*, the terms being taken solely from the above books.

Entrance examination to English classes of Middle school.

10. To those pupils of the Primary school who desire to be promoted into the English classes of the Middle school, the following test is prescribed in addition to the Venacular test mentioned in the preceding paragraph :—

(1)—To read aloud from some easy English reader.

(2)—To write easy sentences from dictation.

(3)—To work questions in arithmetic in English figures. The questions to be taken from the four simple and compound rules.

(*N. B.*—The English examination need not be passed at the same time as the Vernacular, but usually the two standards would be passed simultaneously.)

Standards of the Middle School.

Examination for Entrance into High school, Vernacular department.

11. Passing over the intermediate steps in the curriculum between the commencement and the close of the middle course, the final examination for promotion into the High school, Vernacular department, would be as follows :—

(1.)—*The Burmese language.*—Dictation, composition, and grammar. Dictation as in the preceding Vernacular standard given in paragraph 9, the passage selected being from a more difficult author. The composition would consist in writing a letter on some familiar topic in about twenty lines.

(2.)—*The Pali language.*—Translations from Pali to Burmese, and *vice versâ*, the passages being taken from *Mengalâ Thouk*, *Pyinoungin*, *Atwinoungin*, *Namakarah* and *Laukanidit*. Naming the Pali equivalents to Burmese terms, and *vice versâ*, the terms being taken solely from the above books. Answering easy grammatical questions relating to the Pali terms occurring in the text-books. Translating short and easy sentences from Pali to Burmese, the sentences being taken from any easy book unseen before.

(3)—*Arithmetic.*—*Sandys' Arithmetic*, Part I and II.

(4)—*Sandys' Mensuration*, Parts I and II.

(5)—*History.*—*Sandys' History of Burma.*

(6)—*Geography.*—*Sandys' Geography of Burma* ; *Hough's General Geography*, edited by Rev. J. R. Haswell.

Remarks on the Pali text-books.

12. The Pali text-books here prescribed are the same as those studied by boys at Burmese schools up to the age of 15. My object in imposing such a standard at the close of the Middle course is, that each boy before his promotion may be furnished with a stock of Pali terms sufficient to enable him without difficulty to pursue the study of Pali on sound systematic principles in the High school. Unless this foundation is laid early in life, a boy will not be in a position to take up the study of Pali in the High school without loss to the other subjects of the curriculum. The different stages of progress in the learning of Pali, as laid down in the standards prescribed in paragraphs 7, 9, and 11, are so gradual and easy, and so entirely in accordance with national usage, that no difficulty would be

felt; and by the time a boy is fit for promotion from the Middle school the necessary ground-work will have been laid for the future superstructure. The five text-books mentioned for this standard should be printed and bound up in one volume, the Pali and the Burmese renderings both being given. The price of each volume would be about 12 annas. The above books are not of a theological or doctrinal character, being for the most part made up of moral and prudential maxims. They are the national school-books of the Burmese, and are taught as much by laymen as by Hpoongyees.

Examination for entrance into High school, English department

13. Ganditates for admission into the English department of the High school would be required to pass an entrance examination as follows :—

(1)—*The English Language.*—Dictation and grammar; translation from English to Burmese, and *vice versâ*; authors unseen before. *Viva voce* examination in pronunciation.

(2)—*The Pali Language*, as above, for the Burmese candidates. The Pali or Burmese language for Karen candidates.

(3)—*Arithmetic.*—The four first rules, simple and compound; vulgar fractions; simple rule-of-three; interest, simple and compound. The questions to be worked in English or Burmese figures, at the option of the Examiner.

(4)—*Mensuration.*—The same course as above. The questions to be worked in English or Burmese figures, at the option of the Examiner.

(5)—*History.*—History of Burma, to be answered in English.

(6)—*Geography.*—General Geography, and Geography of Burma, to be answered in English.

14. For children of European or Eurasian parentage desirous of entering the English department of the High school, the entrance standard would be modified by changing the second language, and substituting Burmese for Pali. The entrance standard would then stand as follows:—

Entrance examination for Europeans and Eurasians.

(1)—*The English language.*—Dictation, grammar, translation as before; authors unseen before.

(2)—*The Second language,—Burmese.*—Text-books not yet chosen. Questions in grammar and construction.

(3)—*Arithmetic.*—The same rule as in the above standard.

(4)—*Mensuration.*—The same course as in the above standard.

(5)—*History.*—The same as in the above.

(6)—*Geography.*—The same as in the above.

It will be open to European or Eurasian candidates to attend the Government institution in preparation for the entrance standard, if they prefer it. But it is anticipated that they will continue from choice to attend the English schools as heretofore, which receive an aid from Government for the special benefit of the classes attending them.

15. The entrance examination into the Pali department would be the same as that laid down in paragraph 13. It is not intended that any one should devote himself to the study of the Pali classics who has not been well grounded in general knowledge; nor is it intended that on entering the Pali depart-

Examination for entrance into High School, Pali department.

ment he should entirely discontinue such studies. More on this subject will be given below in paragraph 20.

Standard of the High School.

16. *Vernacular Department.*—In this department it is proposed to establish two different standards, a lower and a higher. On passing either of these standards, students would receive a Government certificate. Students might pass in the higher standard about two years after passing in the lower, for the higher standard would be nothing more than a continuation of the lower. The lower Vernacular standard would be as follows :—

Vernacular department, Lower Vernacular standard

(*a*)—*The Burmese Language.*—Specimens of the Burmese classics; *Sandys' Reader* No. III. Composition of public letters and law papers.

(*b*)—*The Pali Language.*—An easy course of grammar. A selection from the Pali classics.

(*c*)—*Mathematics.*—*Sandys' Arithmetic,* Parts I, II, III. *Sandys' Practical Geometry. Sandys' Algebra,* Part I. *Sandys' Mensuration,* Parts I, II, III.

(*d*)—History of Burma and History of India. Short treatises by Mr. Sandys.

(*e*)—*Geography.*—Geography of Burma; Geography of India; General Geography; *Physical Geography,* Part I.

17. The highest standard of education in the Vernacular department would be as follows :—

The Higher Vernacular standard.

(I)—Necessary subjects—

(*a*)—*The Burmese Language.*—More difficult than the preceding, and with different text-books. *Sandys' Reader* No. IV.

(*b*)—*The Pali Language.*—A more finished course of grammar, and a harder text-book.

(*c*)—*Mathematics.*—A stricter examination in the subjects mentioned in the preceding, with the addition of an easy course of trigonometry.

(*d*)—*History.*—The same as in the preceding standard, with the addition of History of England.

(*e*)—*Geography.*—The same as in the preceding standard, with the addition of *Sandys' Physical Geography,* Part II.

(II)—Optional subjects, one or other of the following :—

(*a*)—*Sandys' Natural Philosophy,* Parts I and II.

(*b*)—Elements of Physiology.

(*c*)—Elements of Chemistry.

18. *English Department.*—In this department also there would be both a lower and a higher standard, and students on passing either would receive a Government certificate. The lower English standard would be as follows :—

English department, Lower English standard.

(*a*)—*The English language.*—Grammar and analysis, precis-writing, dictation, original composition, translation from authors unseen before.

(*b*)—*The Pali language* for Burmese candidates. The Burmese language for European candidates; the Burmese or Pali language for Karen candidates.

(*c*)—*Mathematics.*—A complete course of arithmetic. Algebra to the end of quadratic equations. An easy course of practical geometry.

(*d*)—History of Burma and History of India. Short treatises.

(*e*)—*Geography.*—Geography of Burma; Geography of India; General Geography; a course of Physical Geography.

Higher English standard

19. The highest standard of education in the English department would be as follows:—

Necessary subjects:—

(*a*) *The English Language.*—The same kind of examination as in the preceding standard, but stricter.

(*b.*) *The Pali Language* for Burmese candidates. The Burmese language for European candidates. The Burmese or Pali language for Karen candidates.

(*c.*) *Mathematics.*—The same as in the preceding standard.

(*d.*) *History.*—The same as in the preceding, with the addition of History of England.

(*e*) *Geography.*—The same as in the preceding.

II.—Optional subjects, one or other of the following:—

(*a.*) *Mathematics.*—The entire course prescribed at the Roorkee College for candidates for the Upper Subordinate Establishment of the Public Works Department. The use of logarithms. An easy course of trigonometry.

(*b.*) *Mechanics and Hydrostatics.*

(*c.*) *Electricity and Magnetism.*

(*d.*) *Elements of Physiology.*

(*e.*) *Elements of Chemistry.*

Pali department, Lower and Higher standards.

20. In this department, as in the other two, there would be two different standards, a lower and a higher. I have not at present taken any steps to fix the Pali text-books that would be most suitable for each standard. As stated in paragraph 15, no student on entering the Pali department would be allowed to discontinue entirely his studies in general knowledge. Every candidate for a certificate in either the lower or the higher standard would be required to pass in the subjects marked (*a*), (*d*), (*e*), in paragraph 18. When, too, it is remembered that no student could enter the Pali department without passing the examination mentioned in paragraph 13, it will be seen that no youth could obtain a certificate in the Pali department without having received a sound training in general knowledge. It should further be borne in mind that the study of such a language as Pali affords in itself an admirable training to the intellectual powers, equal in fact to that afforded by the study of Latin or Greek in the public schools in England. All youths, therefore, who obtain a certificate in the Pali department would be perfectly eligible for employment as teachers in any kind of school, or as clerks in any kind of office where the English language was required. One great object of establishing a Pali department would be to give an opening to those lads who might happen to have a decidedly literary turn, and a distaste for the more advanced study of mathematics, or for purely scientific subjects, such as physiology, physical science, or chemistry. A certi-

ficate in the Pali department would be quite as difficult to obtain, and therefore quite as honourable, as one in the English or in the Vernacular department.

Summary of standards in High School.

21. To sum up,—in the Vernacular department there would be two different standards, a lower and a higher, and three different variations of the higher, according to the optional subject selected by each candidate; in all, four different standards. In the English department there would be two different standards, a lower and a higher, and five different variations of the higher; in all, six different standards. In the Pali department there would be two different standards, a lower and a higher, the English subjects being the same in both; in all, two different standards. Thus the total number of standards prescribed by Government for high education in British Burma would amount to twelve. As all of these standards would have the "necessary subjects" in common, the scheme is not open to the objection that it would require a very large number of teachers to put it into effect. At the same time it is hoped that the many different alternatives here offered would be adapted to the different requirements of the State, as well as to the different tastes or capacities of students. Perhaps it may not be possible with the staff mentioned below in paragraph 27 to teach every branch of physical science included among the optional subjects in paragraph 19. I have thought it fit to mention them as forming part of the entire scheme. Time only will show whether the demand for instruction in each of these subjects will be sufficiently great to justify the employment of an additional teacher or teachers.

Fees.

Fees in the Primary school

22. In the Primary school, boys learning only Burmese should be charged a fee of 8 annas per mensem; those who learn English in addition should be charged an additional fee of 8 annas per mensem, making a total fee of 1 rupee.

Fees in the Middle school.

23. In the Middle school, boys learning Burmese should be charged 1 rupee per mensem. Those who attend the English classes in addition should pay an additional fee of 8 annas per mensem, in all, 1 rupee 8 annas.

Fees in the High school.

24. In the High school, boys attending the Vernacular department should be charged 2 rupees per mensem; those in the English department, 3 rupees; those in the Pali department, 3 rupees.

Establishment.

Teachers in Primary school.

25. The Head master of the Primary department should receive Rs. 60 per mensem. The Second master, Rs. 50. The Third master, Rs. 40.

Teachers in Middle school.

26. The Head master of the Middle department should receive Rs. 200 per mensem; the Second master, Rs. 150; the Third, Rs. 120; the Fourth, Rs. 100; the Fifth, Rs. 80. As soon as a thoroughly good material has been supplied to the High department,

and the Primary and Middle departments have been brought well up to the required standard, some of the above salaries might be somewhat reduced; but the Head master of the middle school should be a thoroughly competent man, and probably it would not be safe ever to reduce his salary.

Teachers in the High School.

27. In the High school, a Mathematical Teacher should be employed on Rs. 300 per mensem; a Physical Science Teacher on the same salary; an additional teacher on a salary of Rs. 200 per mensem. It would be necessary that each of these teachers should be acquainted both with English and Burmese. The Pali Professor should receive a salary of Rs. 300 per mensem. The Principal of the entire institution, including both the General department and the Special departments attached to it, should receive Rs. 600 per mensem, to be raised ultimately to Rs. 800 in the event of the institution becoming very successful under his care. A schedule showing the probable cost of the General department is appended to this letter.

Section II.—Relation of General Department to other Schools in the Province.

Necessity of uniform standards.

28. The subject next to be considered is, the relation in which the High School at Rangoon, with its Middle and Primary schools attached to it, would stand to the other schools in the province. In devising a system of education on a comprehensive scale, the great principle to be observed is, that all schools should be encouraged to teach up to the same standards, according to their respective ranks, as Primary Middle, and High. Without this, it cannot be said that any system exists; and it is only by bringing schools of the same rank into competition with each other, and examining them up to the same standards within that rank, that any real success can be looked for.

Vernacular Town schools.

29. It is the intention of the Government to establish Vernacular Town schools in every town or village where there is a municipal fund. These schools would be supported partly by Municipal funds, and partly by the fund derived from the educational portion of the 5 per cent. cess. They should be organized entirelyon the model of the combined Primary and Middle schools described above, except that no English classes would be attached to them. The highest standard they would work up to is that laid down in paragraph 11. The course there prescribed would supply all the education that is required for land measurers, land proprietors and traders. Those who seek a still higher education must join the Vernacular department at the High School.

Anglo-Vernacular District schools.

30. These are the schools established, or to be established, at the head-quarter station in each district of the province. These schools would be Vernacular, with English classes attached. The District schools already existing should be re-organized on the model of the combined Primary and Middle schools described above. They would work up to the Vernacular standard laid down in paragraph 11, and up

to the Anglo-Vernacular standard laid down in paragraph 13. These schools would thus be feeders both to the Vernacular and to the English departments at the High School.

Government High School.

31. The Government High schools at Akyab and Moulmein should by degrees be re-organized as far as possible on the plan of the institution at Rangoon In the Middle department, each school should be the model to the Middle schools existing in the same division as itself. In the High department they should both be brought into competition with the High School at Rangoon. There is no reason why each of them should not at once work up at least to the lower standards laid down in paragraphs 16—20, while the higher standards and the special schools could for the present be left to the institution in Rangoon. Pali teachers could gradually be supplied from the Normal students trained in Rangoon, who would find no difficulty in teaching the amount of Pali prescribed in the lower standards. Every Government High school should eventually have a boarding establishment attached to it.

Aided English schools

32. The Aided English schools for the Anglo-Burman and European population could easily be included within the same scheme as the Government High schools for the Burmese population, and be encouraged to work up to the same standards, and compete for the same certificates. The English standard laid down in paragraphs 18 and 19 are entirely adapted to such schools, except that the second language should be either Latin or Burmese, instead of Pali.

Aided Burmese schools.

33. The Aided schools for the Burmese population could easily adapt their system to that laid down for the Government schools. The smaller Aided schools could compete with the Government Middle schools, and the larger ones with the High schools. It would be left to themselves to choose whether they would prefer to work up to the Vernacular standards (in paragraphs 16 and 17) or to the English standards (in paragraphs 18 and 19), or to both. It would be no hardship whatever that they should be required to teach Pali. Every Mission school or college in Bengal which works up to the University standards is compelled to teach Sanskrit. All text-books of a theological or doctrinal character would be avoided; indeed, the study of such books would defeat one of the great objects for which the study of Pali is required, namely, that stated below in paragraph 40.

Aided Karen schools.

34. I do not see how these schools could adapt their system to the Government scheme, except by substituting the Burmese language for the Karen. The managers of the Karen schools have already done much toward teaching the Burmese language in these schools, and they appear to be desirous of gradually superseding the Karen language entirely.

Temporary arrangements.

35. In order to allow time to the different schools in the province, both Government and Aided, to adapt their system to the standards laid down in paragraphs 16—19, and at the same time to give the proper stimulus to education during the interval, the English standards laid down in paragraphs 18 and 19 might be modified by the omission of the second language.

Thus the schools for Europeans may be let off the Latin or Burmese language; and the schools for the Burmese, the Pali language. Gradually, as soon as competent teachers could be provided, and the schools concerned would have had time to bring their younger pupils up to the mark, the entire course, including the second language, would be demanded.

Co-operation of Heads of Departments and public offices.

36. But the whole effect of the proposed scheme of Government examinations according to the Government standards will be entirely neutralized unless a Government certificate is made the condition of employment, and a passport to a successful career in life. In this matter the Education Department must rely upon the co-operation of heads of departments and public offices, without which all its plans must fall to the ground. The benefit so derived would not be one-sided; for, unless a Government certificate is made to have a market value, and to give its possessor a better claim to employment than other and worse educated applicants, the Education Department cannot undertake to supply the State with efficient officers. The Burmese lads should understand that if they continue their present custom of leaving schools at the age of 15 with a most imperfect education, they will not be able to compete successfully with foreigners for employment in the public service. It is not meant by this that foreigners would henceforth be excluded; it is only intended that the Burmese should have such an education provided for them as will enable them to compete with foreigners in their own country, if they are willing to avail themselves of the advantages offered.

Section III.—System of Scholarships.

Uses of a scholarship system

37. A scheme of education would not be complete without a system of scholarships spread like a net-work over the different schools to which the said scheme is to be applied. The use of the scholarship system is to draw the Primary and Middle schools into a closer connection with the High schools, and into a keener competition with each other; to bring the cleverest intellects into the front, whenever they can be found; to supply, in short, the great educational ladder described by Professor Huxley, "the bottom of which shall be in the gutter and the top in the University; and by which every child who has the strength to climb may, by using that strength, reach the place for which Nature intended him."

List of scholarships proposed

38. The following is the list of scholarships which I propose to establish for the schools of British Burma. They will be open to the students of all schools, Government, Aided, and Independent:—

(1.)—Junior Vernacular scholarships.
(2.)—Junior Pali scholarships.
(3.)—Entrance scholarships, Vernacular.
(4.)—Entrance scholarships, English.
(5.)—Senior Pali scholarships.

Importance of Pali in Burmese education

39. The mention of two Pali scholarships in the above list leads me to make a few remarks in this place on the great importance of the study of this language in the proposed scheme of education.

In every system of liberal education that has ever yet been established in any civilized country, the study of some classical language or languages holds a conspicuous place. In England, the study of Latin and Greek has hitherto received more than its due share of attention in the higher education, and the pursuit of other and more useful studies has been neglected in consequence. In British Burma, the study of Pali has hitherto received no attention at all, and its importance,—apparently even its existence,—as the classical language of the country, seems to have been overlooked in the traditional policy of the Education Department. In India, the classical languages, such as Sanskrit, Arabic, or Persian, have received their due rank and position in the Government and Aided Colleges. The amount of Pali contemplated by me in the standards laid down in paragraphs 16—19 is less than the amount of Sanskrit required by the Calcutta University for the First Arts degree, and far less than that required for the B. A. degree.

Necessity of Pali for enriching the Vernacular

40. But there is a special circumstance peculiar to the present phase of education in Burma, which renders the study of Pali an absolute and urgent necessity, namely, that in all scientific and secular subjects, and in all useful subjects of any kind, the Burmese language has in a manner to be created, and the sole source from which the new stock of terms can be taken is the Pali language. If we wish the principles of Western science to take permanent root and become naturalized in the language of the people, we must bring the Pali language to our aid. Without Pali it will be impossible to lay the foundation of a sound vernacular literature. There is already a considerable sprinkling of Pali terms in the Burmese language; and there is no reason why the stock should not be increased up to any extent that might be found to be necessary The Pali vocabulary, like that of the sister language, Sanskrit, is inexhaustible; and if a term might not always be found ready made in the classical books, the genius of the Pali language, like that of Sanskrit and of modern German, admits of the formation of new compounds to an infinite extent. The reason why the Vernacular literature of Bengal has made such rapid progress of late years is that, side by side with the no less remarkable spread of English education, the study of Sanskrit has been regularly and systematically enforced in all examinations for a University degree. The only end of English education (apart from the necessities of a foreign government) is to enrich the Vernacular and improve the current literature by the infusion of new ideas. But these ideas cannot find expression in the modern Vernacular without borrowing from the ancient classical literature.

Popularity of Pali studies.

41. I am informed by every competent judge whom I have consulted on the subject that the study of Pali would be extremely popular among the Burmese. The Pali language is held in higher respect by the community at large than Latin and Greek are by the upper classes in England. No Burman considers his education complete without some knowledge of Pali; and I am acquainted with an instance of a Government clerk in good position, and about 25 years of age, who is even now in the habit of resorting to a Hpoongyee to learn Pali and fill up what he feels to be a gap in the

education received in his boyhood. I feel no doubt that the encouragement of Pali studies would increase the popularity, and consequently the success, of any measures that might be devised by the Education Department.

Junior Vernacular scholarships.

42. The age of admission to the examination for Junior Vernacular scholarships would be any age under 13 years, and the standard would be as follows:—

(1)—The Burmese language.—Dictation and composition.
(2)—The Pali Language,—*Mengalá Thouk*, *Pyinoungin*, and *Atwinoungin*.
(3)—*Sandys' Arithmetic*, Part I.
(4)—*Sandys' History of Burma*.
(5)—*Sandys' Geography of Burma*.

This scholarship should be tenable for three years.

Junior Pali scholarships.

43. The age of admission to the examination for Junior Pali sholarships would be any age under 14 years. The standard would be as follows:—

(1.)—*The Pali Language*.—To translate passages from Burmese to Pali, and *vice versâ*, the text-books being *Mengalá Thouk*, *Pyinoungin*, *Atwinoungin*, *Namakarah*, and *Laukanidit*. To name the Pali terms equivalent to the Burmese, and *vice versâ*, the terms being taken from the above text-books. To answer easy grammatical questions relating to the Pali terms occurring in the text-books. To translate short sentences from Pali to Burmese.

(2)—*The Burmese Language*.—Dictation and composition; *Sandys' Arithmetic*, Part I; History of Burma; Geography of Burma.

In the above examination, the competition would be confined to the examination in the first subject, but no candidate would be entitled to the scholarship unless he obtained half the maximum of marks given for the second subject. This scholarship would be tenable for two years.

Object of the Junior scholarships.

44. The principal object of these two kinds of junior scholarships would be to excite competition about halfway up the curriculum prescribed for Middle schools, and thus to impel the students toward the full attainment of the standard laid down in paragraph 11 as the standard of Middle schools. To students at Vernacular Town schools, where no English would be taught, these scholarships would afford their possessors an opportunity of learning that language. It is not too late to commence English at 13 or 14, if we may judge from the example of boys in Bengal, who have obtained Vernacular scholarships at about that age, and have afterward passed the Entrance Examination into Calcutta University.

Entrance scholarships, Vernacular.

45. The standard of these scholarships would be the same as that laid down in paragraph 11, this being the standard to which the Government Middle schools would work up. The age of admission would be any age under 15 years, and the scholarship would be tenable for four years. To every Middle school there should be two such scholarships open annually The object of these scholarships would be to send up good material into the Vernacular departments of the High schools.

Entrance scholarships, English

46. The standard of these scholarships would be the same as that laid down in paragraph 13. The age of admission would be any age under 15 years, and the scholarship would be tenable for four years. The holders of these scholarships would constitute the best material in the English departments at the High Schools. For Eurasian or European candidates, the standard of these scholarships would be modified in the manner pointed out in paragraph 14, namely, by substituting either Latin or Burmese for Pali. Karen candidates might choose between Pali and Burmese as the second language.

Senior Pali scholarships.

47. The standard of the Senior Pali scholarships would be the same as the Lower Pali standard alluded to in paragraph 20. In accordance with the principles there laid down, the examination would comprise two different subjects,—(1) the English language, with a course of history and geography, studied in English; (2) the Pali language, grammar and text-books. The competition would be confined to the examination in the latter: but candidates would be compelled to obtain half marks in the former. The Senior Pali scholarships would be tenable for two years.

Mode of paying scholarships

48. All scholarship-holders of Burmese extraction should, without any exception, be placed on the boarding establishment at one or other of the High schools. The scholarship should not be paid in the form of money, as is the custom in Bengal, but in the form of board, lodging, school-books, and gratuitous education. For scholarship-holders of European or Eurasian extraction, it would be necessary to make some other arrangement more suitable to their convenience.

The number of scholarships

49. It would be premature at the present time to attempt to fix the number of scholarships of each kind to be offered annually for competition, as this is a matter which can be better learnt on trial. Perhaps for the two junior scholarships, the proportion of one scholarship to every fifty pupils might be sufficient for the purpose of bringing the different schools into competition. It will be understood that pupils from private schools will be allowed to compete for Government scholarships against pupils from Government schools. Far from wishing to exclude private schools from the general competition, it is the desire of the Government to make the emulation as keen as possible.

Section IV.—System of Examination.

Necessity of an examining agency.

50. This scheme of education would be necessarily incomplete unless some agency could be established by which the above system of examinations could be put into effect. Without some such agency, it would be useless to classify schools according to certain standards, or to establish a system of competition for scholarships and certificates.

The present examining agency imperfect

51. The present examining agency for the schools of British Burma consists of,—(1) the head of the department, who is at present the only inspecting officer in the service, and (2) Local Committees of Public Instruction, one of whose functions is "to conduct the annual examination of each

school." (*See* Rule 12 of Rules for Guidance of Local Committees.) In sanctioning these rules, the Government of India commented particularly on Rule 12, and remarked that the annual examination of schools was a duty which should be left to Educational officers. If the above agency is inadequate at present, much more will it be so if the proposed system of scholarships and certificates should be adopted.

Examining agency in Bengal.

52. In Bengal, all the important examinations are held by special agencies, and not by Local Committees. Some are held by Educational officers, and others by the University. The examinations for the Vernacular and the minor scholarships are held by the Inspectors of Schools, each of whom is assisted by a large staff of Deputy Inspectors. Those for the junior and the senior scholarships are held by the University, being in fact identical with the Entrance and the First Arts Examinations respectively. This arrangement affords no model for Burma, where we have no Inspectors and no University. Even if an Inspector of Schools should be appointed in Burma, he would not be able to conduct all the several examinations single-handed.

A Board of Examiners proposed.

53. The arrangement which I think would be found to answer for this Province would be to establish a Board of Examiners, who should be subject to the control of the Education Department. It would not be necessary that the scholarship examinations should be conducted by Educational officers in person, as is done in Bengal. The examinations could be conducted on paper. Printed questions, prepared by the Examiners, could be forwarded by post in sealed covers to the Civil Officer residing at each examining centre. The Local School Committee could be made responsible for the management of the examination, and for forwarding the written answers under sealed covers to the Examiners. By this arrangement the annual examination would still be to some extent under the management of Local Committees, but the objection raised by the Government of India would be obviated.

Necessity of secret printing.

54. I postulate that the printing of the examination questions could be done in secret. This condition being granted, there would be no difficulty in anything else. In the Lower Provinces of Bengal, the majority of the candidates for the Entrance and the First Arts Examinations are examined on paper far away from Calcutta, printed questions being sent by post in sealed covers to each examining centre by the University Examiners.

Examining Board should be permanent.

55. The Examiners should not be changed every two years, as at Calcutta University, but the same men should continue to be Examiners from year to year. The object of a permanent Examining Board would be to preserve a uniform standard of merit from one year to another, and prevent the fluctuations that are apt to occur from constant changes of Examiners.

List of Examiners.

56. The following list of Examiners would probably be sufficient for some years to come :—

(1)—An Examiner in Burmese.

(2)—An Examiner in English.

(3)—An Examiner in Pali.

(4)—An Examiner in Mathematics.
(5)—An Examiner in History.
(6)—An Examiner in Geography.
(7)—An Examiner in Physical Science.

Each should receive an annual gratuity of (say) Rs. 500. The total cost of carrying out the Government scheme of scholarships and certificates would thus amount to Rs. 3,500 per annum. This expenditure might be partly met by the entrance fees. Even if no entrance fees were charged, the above sum would be well spent; and the plan is far less expensive than the employment of Inspectors and Deputy Inspectors. It will be necessary that the Examiners should be acquainted with both Burmese and English.

Place of examinations for scholarships

57. The examinations for scholarships could be held at any place where a Cess school or a District school existed, and where a European officer was residing. Candidates from other places must resort to the nearest examining centre. It will devolve upon the Assistant Commissioner or other officer, aided by the Local Committee, to make the necessary arrangements, and see that the examination was fairly conducted. For obvious reasons, the examinations for Anglo-Vernacular scholarships could only be held at the District Schools, and those for senior Pali scholarships at the High Schools.

Place of examinations for certificates.

58. All examinations for certificates would be held at the High Schools, in which alone students could be prepared for passing in the Government standards prescribed for such schools.

Time of examinations.

59. All the examinations held by the Examining Board should take place as nearly as possible at the same time of the year. Probably the most suitable time in the year would be the last two weeks of the Burmese annual fast, at the end of which all schools and Government offices are closed. At that time, too, Europeans officers are not usually absent from their head-quarters.

Different agencies for school examinations

60. It is not intended that the Board of Examiners here proposed should be the only examining or inspecting agency provided for the Middle and High Schools of the Province. The labour of school examinations would be divided between the Board of Examiners, the Inspecting Officers, and the Head Masters of Schools. (1.) The Board of Examiners would examine only on paper, and only those classes at the several schools which were working up to the standards of the Government certificates and of the Government scholarships respectively. (2.) The Director or Inspector would examine each school in person on the occasion of his visit, and would give as much time to one class as to another: the chief object of his examination would be to ascertain the general efficiency of the school, and to see that the several classes were working up to their respective standards, and that each master was doing his duty. (3.) The Head Master and Assistant Master would hold an examination once a year for deciding on promotions and awarding prizes; members of Local Committees might assist, if they wished

Section V.—Special Departments.

List of Special schools.

61. I come lastly to the Special schools which I propose to attach to the High school at Rangoon. These are (1) a Vernacular Normal school; (2) an Anglo-Vernacular Normal school; (3) a Pali Normal school; (4) a Printing school; (5) a Medical school; (6) an Engineering school; (7) a Law school; (8) a Telegraph school; (9) a Drawing school. The general object of these schools would be to improve the position of the Burmese in their own country, and to qualify them for such professions or such branches of the public service as they are likely to fill with credit to themselves and to the Government. It is not intended, however, to show any special favour toward the Burmese to the exclusion of foreigners, but merely to enable the former to compete on equal terms.

Relation of General to Special Departments.

62. It will be observed that in each of the higher standards certain subjects are set down as necessary, and certain others as optional. The optional subjects have a twofold object,—(1) to assist in giving a general training to the mind; (2) to prepare the mind as far as possible for the reception of the special knowledge to be acquired in one or other of the special departments, whatever branch of service the student may desire to enter. For example, in the higher English standard given in paragraph 19, the student must first pass a general examination in the English language, the Pali language, mathematics, history and geography; in addition to that, he may elect to be examined in a more advanced course of mathematics, or in a course of physical science, or in physiology, according as he may wish hereafter to enter the Public Works Department, or the Telegraph Department, or the Medical Service. In each of these optional subjects the knowledge that is required, though merely general and theoretical, would form a good foundation for a professional training hereafter in one or other of the special schools.

Vernacular Normal School.

The object.

63. The object of this school would be to train teachers for the Vernacular Town schools to be established in the larger towns and villages in the districts.

Entrance examination

64. The test examination for admission into this school should be one or other of the Vernacular standards mentioned in paragraphs 16 and 17; and in the selection of candidates, preference should be given to those lads who have served as pupil-teachers in the districts. If any men, after having obtained a certificate in any of the four standards mentioned in paragraphs 18—20, should desire to enter the Vernacular Normal school, they should not be excluded.

Stipends.

65. During the period of normal training, each pupil should be placed on the boarding establishment. A monthly stipend of (say) Rs. 2 per mensem, in addition to gratuitous board and lodging and gratuitous instruction would probably be sufficient to induce him to remain under tuition after the completion of his general education.

66. The Vernacular department of the Middle and Primary schools would be entirely suited to be the Practising school to the Normal students; for the Vernacular Town schools, in which they will afterwards be employed as teachers, will be expected to teach up to the standard of middle education mentioned in paragraph 11.

Practising school

67. The special studies of the students during their period of attendance in the Normal school would consist in—(1) plotting and map-drawing, and (2) the use of the prismatic compass. The object of this training would be to enable them hereafter, on becoming teachers, to teach the same subjects in the Vernacular Town schools. These subjects could be learnt in the Engineering school mentioned below, and thus no separate establishment would be required for the purpose.

Special studies.

68. The amount of time spent in the normal training need not exceed one year. A youth who has obtained a Government certificate, and passed such examinations as those mentioned in paragraphs 16—20, must by that time be thoroughly well acquainted with all the subjects he would have to teach: and one year ought to be quite sufficient for his purely normal training. On the completion of the normal course, he should receive a diploma as a teacher. It would rest with the Principal to decide upon his fitness or otherwise to receive the diploma.

Duration of Normal training.

69. There need be no special establishment whatever for the Vernacular Normal students. They would be placed under the care of the Head master of the Middle school, and it could be made part of his duties to train them to become teachers, in return for which he should receive an additional allowance of Rs. 100 per mensem.

The Establishment

70. The question as to what inducements the Government will hold out to lead men to enter the Educational Service is one of the most vital importance, and the success or otherwise of the Normal school will depend upon the degree of liberality with which this question is treated. The only inducement held out to young men to enter the Rangoon Training School is the promise of a salary of Rs. 10 to Rs. 15 per mensem. This arrangement appears to me to be a radical and fatal mistake. Even if the Vernacular Town schools were to be of the primary grade, I cannot see why a teacher even at a Primary school should receive a smaller salary than could be easily earned by an illiterate labourer. But these schools, as I understand them, are not intended to be primary; there are enough Primary schools in this province already, and what is now wanted is finishing or middle schools, the object of which will be to take up the work of the Indigenous Primary schools, and not to supersede them. For schools of the middle grade a staff of teachers cannot be supplied on such an inexpensive scale as that of Rs. 10 or Rs. 15 per mensem for each teacher. It does seem a singular arrangement that, while a land measurer can earn an income of Rs. 60 to Rs. 80 per mensem, his teacher should be paid Rs. 10 or Rs. 15. The probable effect of paying such salaries will be that the people will not respect the teachers, and the teachers themselves will not be contented. Government Verna-

Inducement.

cular education will not be likely to succeed under such circumstances. The scheme under which the Rangoon Training School was established is not in reality economical. The education of each Normal student costs about Rs. 250 per annum, and, as his training continues for two full years, the total cost of his education amounts to Rs. 500. On receiving his diploma he is bound to serve the Government for only two years. At the end of this time, if he continues to receive only Rs. 10 or Rs 15 per mensem, he will probably leave the Educational Service and take to some more profitable employment; and the Government will thus be compelled to meet the perpetually-recurring expense of training new teachers at a cost of Rs. 500 each. Again, after spending so much money on the education of each student, it is of course necessary on the part of Government to bind him to the fulfilment of his contract to serve the Government for two years as a teacher; and this is done by making each student give security for Rs. 200. But I am persuaded that this arrangement does not work well: and that the necessity of giving such security helps to deter many from entering the Training school. Again, after two years' experience as a teacher, a man would probably begin to know something of the teacher's craft; but all this experience will be thrown away if, at the end of two years, he should find it to his interest to leave the profession. In short, the whole arrangement appears to me to be calculated to defeat the ends for which a Training school is wanted,—namely, to train and retain efficient teachers for Vernacular Middle schools. What I propose for the future is,—(1) that every student should pay entirely for his own education, until he passes one or the other of the standards mentioned in paragraphs 16—20; (2) that from that time he shall remain for one year under normal tuition at the expense of Government, the only expense being that of his board and his monthly stipend, which combined would probably amount to only Rs. 4 per mensem; (3) that on obtaining a diploma as a teacher he should be allowed to enter the Educational Service or not, as he pleased. If the attractions of the service are sufficiently strong, almost every man who takes the trouble to remain under tuition for one year and work for a diploma would desire to enter the Education Department, and to remain in it. A voluntary and contented service is infinitely better than one which is bound by penalties to work for a pittance. I think, then, that one of the first requisites for carrying out a scheme of Middle Vernacular education is to establish an Educational Service with a scale of salaries sufficient to attract and retain competent Vernacular teachers. Supposing that each Town school, after it has been thoroughly established, required a staff of four teachers, the following scale of salaries would not, in my opinion, be too high:—

Head Master	...	...	...	Rs.	50
Second Master	...	...	...	„	40
Third Master	...	...	...	„	30
Fourth Master	...	...	...	„	20
				Total Rs. ...	140

Anglo-Vernacular Normal School.

71. The object of this school would be to train teachers for the District schools at the head-quarters station of each district. As these schools will be Vernacular, with English classes attached, it will be necessary that the teachers should be able to teach both languages,—the Vernacular language up to the Middle standard laid down in paragraph 11, and the English language up to that laid down in paragraph 13.

Object

72. The Entrance examination for admission into this school would be one or other of the four standards laid down in paragraphs 18—20. In the selection of candidates, preference should be given to those who have served as pupil teachers in the District schools, or in the Middle departments of the High schools.

Entrance examination.

73. The stipends should be the same as those given to the Vernacular Normal students. (See paragraph 65.)

Stipends

74. The Practising school for these students would be the same as that for the Vernacular Normal students, namely, the Middle school. But these students would practise in the English classes as well as in the Vernacular.

Practising school.

75. The special studies and the duration of the normal training would both be the same as those recommended above in paragraphs 67 and 68 for the Vernacular Normal students.

Special studies and period of training.

76. No separate establishment would be required. The students, during their period of training, would be placed under the Head master of the Middle school, in company with the Vernacular Normal student, whose training would be very similar. It is expected, too, that the Principal would devote special attention to the supervision of this class.

Establishment.

77. Many of the remarks made in paragraph 70 apply to the present case. As the students at the District schools will pay an additional fee for learning English, and the schools will consequently yield a larger return to the Government, it is right that the pay of the teachers should be somewhat larger than that proposed for the Town schools, which are to be purely Vernacular. A staff of four masters, supplemented if necessary by pupil teachers, each on Rs. 5 per mensem, would probably meet the wants of a well-attended District school, and their pay might be fixed at the following scale :—

Inducements

Head Master	...	...	...	Rs.	80
Second Master	...	...	...	„	60
Third Master	...	...	...	„	45
Fourth Master	...	...	...	„	30
			Total Rs.	...	215

Pali Normal School.

78. The object of this school would be to train teachers for the Government High schools, and for any of the Aided schools which might be working up

Object,—Entrance examination, &c.

to the Government standards. The entrance examination would be the Higher Pali standard mentioned in paragraph 20. The stipends should be the same as for the students at the other two Normal schools. As the Pali language forms part of all the several standards mentioned in paragraphs 11—20, there would be no lack of a Practising school for the Pali Normal students. One year's training as teacher would be sufficient. No separate establishment would be required, as the Normal students would be placed entirely under the care of the Principal of the Pali department.

Inducements.

79. The pay of a Pali teacher at a High school,—a man who has studied the language long enough to become both an accomplished scholar and an efficient teacher,—should be not less than Rs. 70, rising to Rs. 100 per mensem. This is less than is given to the head pundits or professors in the High schools of Bengal. The addition of a Pali teacher to the staff of a High school would not entail any additional expense whatever either on the Government or on the managers of private schools, for the vacant hours of such teachers could be spent in teaching English or Burmese in the Middle or Primary schools attached to the High Schools. It will be remembered that all who obtain certificates in the Pali department must pass through the whole curriculum, both English and Vernacular, prescribed in paragraph 13 for the Middle schools, and also a portion of the curriculum prescribed in paragraph 18 in the Lower English standard. Such men might therefore be entirely relied on for giving instruction in any subject except the higher mathematics, physiology, and physical science.

Printing School.

Object

80. The object of this school would be to supply one of the greatest wants in the Province. I believe it is generally acknowledged that the present state of the printing presses in Burma is extremely unsatisfactory. The *Burma Herald* Press is, I am told, an actual source of corruption to the Vernacular literature, by encouraging bad spelling and other vicious practices.

Entrance Examination

81. The printing school should comprise two branches,—one Vernacular, the other English. None should be admitted into the former without passing one or other of the standards mentioned in paragraphs 16—20, and none into the latter without passing one or other of the standards in paragraphs 18—20.

Fees.

82. No stipends would be necessary. Probably the possession of a diploma as a trained printer would be sufficiently valuable to induce students to pay fees for the privilege of learning this important art.

Establishment

83. Assuming that a Government Printer will be employed to superintend the Government presses, both English and Vernacular, the printing class could be placed under the said Printer, and no separate establishment would be required.

Medical School.

84. On this subject I have written at length in my letter No. 83-37, dated 27th January 1873. The results arrived at may be here briefly recapitulated, with the alterations that have been made since the scheme was drawn up. The object of the Medical school would be twofold,—(1) to supersede the Hospital Assistants obtained from Bengal by putting Burmese officers in their place; (2) to supersede the present class of ignorant private practitioners.

Object

85. The Medical school would comprise two different branches,—an English branch, and a Vernacular one. The former would be for the training of Hospital Assistants; the latter, for that of private practitioners.

Two branches,—English and Vernacular

86. The whole period of medical training would be divided into two courses, as in the Medical schools or colleges in India. The first would be termed the pre-collegiate course; and the second, the collegiate.

Two courses of Medical training

87. The standard of examination for entrance into the first or pre-collegiate course, Vernacular branch, would be identical with the standard laid down in paragraph 11; that into the English branch, with the standard laid down in paragraph 13. The medical studies belonging to the pre-collegiate course would be carried on simultaneously with the general studies in the High School, General department, and would continue during two, or if necessary during three, years. Every pupil in the Madras Medical College is compelled to attend an English school during his pre-collegiate training, and receives a stipend for that purpose.

Entrance examination into pre-collegiate course.

88. During the continuance of the pre-collegiate course, every student would be placed on the boarding establishment, where he would receive board and education gratis. In addition to this, he would receive in cash a monthly stipend of Rs. 4 or Rs. 5. These several allowances combined would be about equal to the stipends paid in a lump sum to the medical students in the Madras College. The students would be subject to periodical examinations, the object of which would be to see that the Government allowances were not being thrown away upon them; probably these examinations could be held by Medical Officers residing in Rangoon.

Stipends during pre collegiate course

89. Admission into the second or collegiate course would be conditional, *firstly*, upon passing the periodical and final examinations of the pre-collegiate course, and *secondly*, upon passing one of the standards laid down as a test of general attainments. Students in the Vernacular branch must pass one or other of the standards mentioned in paragraphs 16—20; and those in the English branch, one or other of the standards mentioned in paragraphs 18—20. It will be observed that in some of these standards there are optional subjects, such as chemistry and physiology, which would be of great assistance to the student in his medical studies. The lower English standard is not more difficult than that required in the Calcutta Medical College in parallel cases,—namely, the University Entrance Examination.

Entrance examination into collegiate course

Stipends during collegiate course.

90. During the collegiate course, the studies would be exclusively medical. Each student would be retained on the boarding establishment, and in addition to gratuitous board and education, would receive a monthly stipend of Rs. 9 or Rs. 10. The collegiate course would last for two full years. The final examination could probably be held by Medical Officers residing in Rangoon. The student should not receive a diploma until he has served one full year at some dispensary, and given satisfaction to the Civil Surgeon.

Special studies.

91. What the special studies should be during both the pre-collegiate and the collegiate courses I leave to more competent judges to decide.

Establishment for pre-collegiate course.

92. For the pre-collegiate course probably no separate establishment would be required. During this course students would be boarded at one or other of the three Government High Schools, and the preliminary medical training could be given at the Civil Dispensary in the neighbourhood by the local Medical Officers.

Establishment for collegiate course.

93. For the collegiate course a separate establishment appears to be indispensable, and each teacher should be competent to instruct the pupils in both languages. I have inferred from what I have read of other Medical Schools, particularly those at Agra, Nagpore, and Hyderabad, that at least three special teachers would be required, and that their professional knowledge should not be inferior to that of Sub-Assistant Surgeons. These teachers might be paid on an average Rs. 200 each per mensem, with the privilege of private practice among the inhabitants of Rangoon. This would bring the total monthly cost of the teaching staff to Rs. 600, or, if four teachers were employed, to Rs. 800, which is about the same as that of the teaching staff employed in the Medical Schools at Agra, Nagpore, and Hyderabad respectively. None of these teachers would be able for some time at least to teach in Burmese; and consequently it would be impossible to open the Vernacular branch for the training of private practitioners until either the Sub-Assistant Surgeons employed as lecturers had succeeded in mastering the Burmese language, due rewards being offered them for that purpose, or a native staff could be formed competent to instruct their fellow-countrymen, such a staff being composed of the best men trained in the Rangoon Medical School under the tuition of the said lecturers. The Medical School would be under the general supervision of the Principal of the High School; but perhaps the Civil Surgeon and other local Medical Officers could act as visitors, fix the curriculum, and hold the periodical examinations during both the pre-collegiate and the collegiate courses.

Inducements.

94. The conclusion I have ventured to hazard on this subject is, that the rate of pay given in the Medical Departments in India is not a fit model for Burma, where educated labour commands a very much higher price, and will probably continue to do so for many years to come. I have proposed the following scale of salaries for Hospital Assistants, without inquiring into the likelihood of its being sanctioned.

For first seven years	...	...	...	Rs.	50
„ second	...	...	...	„	70
„ third	...	...	...	„	100
In an independent charge		...	...	„	120

I believe that none but the very best educated Burmese youths would be qualified to enter upon a course of medical training. Besides this, a taste for medical studies has yet to be created.

Engineering School

Object

95. The object of this school would be to prepare men for the Subordinate Establishment of the Public Works Department, and for the Forest Department. No special school would be required for the Accounts Branch of the Public Works Department, as the education needed for the admission into this branch has been already well provided for in the standard laid down in paragraph 19, assuming that mathematics would be taken up as the optional subject.

Entrance Examination.

96. I am informed by the Chief Engineer and other competent authorities that no candidates should be admitted into the Subordinate Establishment of the Public Works and Forest Departments but those who have a thorough knowledge of English, both written and colloquial. This being the case, the entrance examination into the Overseer class should be the higher standard laid down in paragraph 19, and candidates should be compelled to pass in the optional subject marked (*a*). For the Forest Department, candidates should be selected from the sons of people living in the jungle; and probably the lower standard laid down in paragraph 18 would be high enough for the duties they would have to perform.

Special studies.

97. The mathematical course prescribed in the standard mentioned in paragraph 19 is intended to coincide with that studied at Roorkee College by candidates for the Upper Subordinate Establishment of the Public Works Department. If possible, the examination papers set at Roorkee College should be forwarded in sealed covers to Rangoon whenever it might be intended to hold an examination for admission into the Public Works Department. The following is the list of subjects in which candidates at Roorkee College are examined for the grade of Overseer:—

Subjects.		*Details.*		*Full marks.*		
I.—*Mathematics* ...	1.	Arithmetic	...	100		275
	2.	Geometry	...	75		
	3.	Mensuration	...	100		
II.—*Estimating* ...	4	A simple building or bridge	..	150		150
III.—*Construction* ...	5.	Building materials and general construction	...	100		125
	6.	Tracing on the ground	...	25		
IV.—*Surveying* ...	7.	Questions and exercises	...	50		200
	8.	Compass surveying	...	75		
	9.	Levelling ...	...	75		
V.—*Drawing* ...	10.	Scales and figures	...	50		125
	11.	Architectural drawing	...	75		
		Carried forward	...			875

		Brought forward ...	...		875
VI.—*Hindustani*	...	12. Writing exercise	...	50	75
		13. Colloquial ...	...	25	
VII.—*English*	...	14. Writing from dictation	...	40	50
		15. Reading ...	...	10	
			Total...		1,000

To obtain a certificate, the candidate must gain at least *one-half* (500) of the total marks, and not less than *one-third* in each separate paper.

As subjects I, II, VI and VII will be fully taught in the General department, and form part of the general standard mentioned in paragraph 19, the only subjects remaining for the Engineering School would be those numbered III, IV, and V,—namely, construction, surveying, and drawing

Establishment

98. The Chief Engineer believes it will be possible to find some officer on the staff of the subordinate establishment who could be employed on special duty as teacher for the Engineering School, and borne on the strength of the Public Works Department. If this is carried out the establishment would entail only a slight additional cost to the Government. It would be necessary that the teacher should know Burmese colloquially, because the students of the Vernacular Normal School, who would be ignorant of English, would take lessons in surveying and mapping in company with the Engineering class. The students of the Anglo-Vernacular Normal School, and men preparing for the Forest Department, would also be required to join this class,—the former, because they would have to teach map-drawing and field-surveying in the District Schools ; the latter, because some practical knowledge of mapping, surveying and levelling is required of Forest Rangers.

Inducements to enter Public Works Department.

99. If the appointments in the Accounts Branch, and those in the Upper Subordinate Establishment, are thrown open to men trained in the Government Engineering School, the inducements will be quite sufficient to lead the best educated men to enter the Public Works Department. In the Lower Subordinate Establishment, however, the pay is scarcely high enough. Possibly some re-arrangement of salaries might be made, by which the Lower Establishment could be amalgamated with the Higher, supposing that such a change would not be open to objection on other grounds. The pay in each establishment, as at present arranged, is as follows :—

Upper Subordinate Establishment.	Staff salary of European Warrant and N. C. Officers and Soldiers.	Consolidated salary of Civilians and Native N. C. Officers and Soldiers.
Sub-Engineer, 1st grade ...	Rs. 250	Rs. 400
Ditto, 2nd ditto ...	„ 200	„ 300
Ditto, 3rd ditto ...	„ 150	„ 250
Supervisor, 1st ditto ...	„ 120	„ 200
Ditto, 2nd ditto ...	„ 100	„ 150
Overseer, 1st ditto ...	„ 85	„ 100
Ditto, 2nd ditto ...	„ 80	„ 80
Ditto, 3rd ditto ...	„ 60	„ 60

Lower Subordinate Establishment.	Minimum.	Quinquennial increase.	Maximum.
Sub-Overseer and Sub-Surveyor, 1st grade ...	Rs 50	Rs 10	Rs. 70
Ditto ditto, 2nd ditto ...	„ 35	„ 5	„ 45
Ditto ditto, 3rd ditto	„ 25	„ 5	„ 35
N.B.—The increase of pay for length of service is only to be given to deserving men			

Accountants.	Minimum.	Annual increase.	Maximum.
Accountant, 1st grade ...	Rs 350	Rs 20	Rs 450
Ditto, 2nd ditto .	„ 250	„ 15	„ 340
Ditto, 3rd ditto ...	„ 160	„ 10	„ 240
Ditto 4th ditto ...	„ 80	„ 7	„ 150

Inducements to enter Forest Department

100. Forest Apprentices are entertained at a salary commencing at Rs. 20 per mensem. As they gain experience and do good service, this salary would be increased, and in course of time they would be eligible for Forest Rangerships, the pay of which varies from Rs. 30 to Rs 150 per mensem. These inducements would probably be sufficient, provided the period of apprenticeship did not last long.

The Law School.

Object.

101. The object of this school would be twofold,—(1) to train men for the Subordinate Executive Service, and (2) to train men for the profession of advocate or pleader in courts of justice. Possibly, too, candidates for admission into the Police service might receive some legal training in this school; but this, perhaps, is scarcely needed, as departmental instruction is already provided for officers in the police force, and probably it would not be expedient to compel candidates to receive instruction in Rangoon, because in the selection of an officer preference is given to natives of the place at which the appointment would be made.

Entrance examination

102. There would be two branches,—a Vernacular and an English branch; as a knowledge of English is not a necessary qualification either for a myooke, or for a pleader, or for a police officer. None should be admitted into the Law School without having first received a liberal education. Those who desire to enter the Vernacular branch must first pass one or other of the standards mentioned in paragraphs 16—20. Candidates for the English branch must first pass one or other of the standards mentioned in paragraphs 18—20. Assuming that the average age of passing these standards would be 18 or 19, and that the Law course would extend over one full year, each student before obtaining a Law certificate would be about 20 years old: and this result would be in accordance with the rule prevailing in the Lower Provinces, according

to which no one is allowed to become a pleader till he has reached the age of 20. For pleaderships of the first class, I think it would be right to lay down a rule that no one can be admitted into the said class unless he passes one or other of the higher standards prescribed for students in the General department. On the necessity of requiring each student to obtain a certificate of proficiency in the ordinary branches of a liberal education prior to his obtaining a special certificate for proficiency in law, the Judicial Commissioner has laid great stress in paragraphs 5, 8, and 12 of his letter addressed to your office, No. 829-118, dated Rangoon, 13th November 1872. In order to secure this double result, I recommend that the studies of the Law School be kept quite separate from those of the General department, and not commenced until the latter are entirely finished. Natives of the Arakan Division could receive their general training in the High School at Akyab, while those of the Tenasserim Division could receive it in the High School at Moulmein. If after this they desire to study law in order to qualify themselves for myookeship or pleadership, they must repair to the High School at Rangoon, in which alone Special Schools can be established. I think there would be no objection to the law students taking employment as clerks in Government or private offices during the continuance of their law lectures, provided their attendance at the lectures was regular and punctual.

Fees -

103. Probably a fee of Rs. 3 per mensem could be charged to each law student. In Bengal the fee amounts to Rs. 5.

Special studies

104. I do not enter upon the question of the curriculum, as this subject does not lie within my province. The Judicial Commissioner recommends in paragraph 13 of the letter above referred to, that a certificate of having passed a successful examination in law should be accepted as an equivalent to the examination which Extra Assistant Commissioners are now required to pass.

Establishment

105. In regard to the establishment that would be required for delivering lectures in laws, the Judicial Commissioner recommends that the Government Advocate be employed in that task, "as is the case in the North-West Provinces; or some other competent person might be asked on a fitting remuneration to undertake the duties of Professor of Law to the Institution." * * * "He should be assisted, however, by the most competent person who could be secured to instruct the students in Buddhist law, or custom having the force of law, in matters regarding succession, inheritance, marriage or religious usage." I will not attempt to speculate on the cost of the establishment here described. In addition to the Law Lecturer, he recommends that a Board of Examiners be appointed by the Government.

Inducements

106. The prospect of obtaining a myookeship, or of securing a lucrative practise as a pleader, would no doubt attract many candidates into the law classes, both English and Vernacular.

Telegraph School.

107. The object of this school would be to prepare men to become signallers in the Telegraph Department.

Object.

108. All officers employed in the Telegraph Department must be well acquainted with English. None under the age of 18 or 19 should be admitted into the Telegraph School; and the Entrance Examination should be the higher English standard laid down in paragraph 19. In this standard provision is made for studying an elementary course of physical science, embracing such subjects as electricity and magnetism. These studies would be of considerable utility to men who were afterwards to be employed in the Telegraph Department.

Entrance Examination.

109. I am informed by the Superintendent of Telegraphs, Rangoon, that the special training to be given in the Telegraph School would consist in the study of *Practical Telegraphy*, by Cully, and *Electrical Measurement*, by Latimer Clark. Whatever else is necessary could only be learnt in the Telegraph Offices.

Special studies.

110. The same gentleman informs me that an Assistant Superintendent of Telegraphs could probably be employed as the teacher in the Telegraph School. He would be borne on the strength of the Telegraph Department, and posted in Rangoon on special duty. Thus the establishment that would be required for the Telegraph School would entail scarcely any additional burdens on the State.

111. If the appointments in the Telegraph Service are thrown open to men trained at the Government institution in Rangoon, the inducements to enter the service will be fully sufficient to attract the best-educated men into its ranks. The following table gives the scale of salaries received by signallers:—

Inducements

After years' service.	Superior.	Good.	Average.	Indifferent.	Remarks.
15 ...	195	162	130	100	The year required to serve before an increment can be given may be shortened in especially deserving cases.
14 ...	183	152	122	95	
13 ...	171	142	114	89	
12 ..	159	132	106	83	
11 ...	147	122	98	77	
10 ...	135	112	90	71	
9 ..	126	105	84	66	
8 ...	117	97	78	61	
7 ...	108	90	72	57	
6 ...	99	82	66	52	
5 ...	90	75	60	45	
4 ...	84	70	56	42	
3 ...	78	65	52	39	
2 ..	72	60	48	36	
1 ...	66	55	44	33	
0 ...	60	50	40	30	

Drawing School, or School of Art.

112. The object of this school would be to teach drawing of every description,—map drawing, architectural drawing, geometrical drawing, and landscape drawing. The Burmese appear to be exceedingly clever in work of this kind, and the drawing classes would probably be always popular. The Teacher employed in the School of Art could give much material assistance to the Teacher in the Engineering School. Botanical drawing would probably be useful to men desirous of entering the Forest Department.

Object.

113. A monthly honorarium of Rs. 100, added to the pay of one of the teachers employed in the General department, would constitute the cost of the establishment. This assumes that some teacher could be found on the staff who had obtained a certificate for drawing at one of the Training Colleges in England. Otherwise, a School of Art would be scarcely worth the cost.

Establishment.

APPENDIX.

Schedule of the probable cost of maintaining the General Department, irrespective of the Boarding Establishment and the Special Departments.

		Rs.	Rs.
Principal of the entire institution		600	
Pali Professor for „ „		300	
			900
High School ...	Mathematical Teacher	300	
	Physical Science Teacher	300	
	Assistant Teacher	200	
			800
Middle School ...	Head Master	200	
	Second „	150	
	Third „	120	
	Fourth „	100	
	Fifth „	80	
			650
Primary School ...	Sixth Master	60	
	Seventh „	50	
	Eighth „	40	
			150
Servants			70
Contingencies			50
	Monthly total ...		2,620
	Annual total ...		31,440

APPENDIX G.

Results of the Examination of the Rangoon Training School, held in February 1873, by the Officiating Director of Public Instruction.

ARITHMETIC.—*Monday Morning.*

(1)—Multiply 40670007 by 10002.

(2)—A man purchased $\frac{2}{5}$ths of a ship, and a sold a part equal to $\frac{1}{7}$th of the ship, what part of the ship does he still own?

(3)—If from Amherst to Moulmein the distance be 30 miles, how far have I got to travel to reach the latter place, after having travelled over $12\frac{2}{17}$-th miles of that distance?

(4)—If 15 men in 12 days can dig a trench 75 feet long 8 broad and 6 deep, how many men will be required to dig a trench 300 feet long 12 wide and 9 deep?

(5)—If the interest on Rs. 245 for $2\frac{1}{2}$ years be Rs. 33, what will be the interest on Rs. 547 for 3 years at the same rate?

(6)—If a footman travels 120 miles in 3 days, when the days are 12 hours long, in how many days of 10 hours in length can he travel 360 miles?

(7)—A commission merchant sold goods to the amount of Rs. 9,210-7-9 upon which he charged a commission of $3\frac{1}{2}$ per cent., how much money had he to pay over to his employer?

(8)—What is the present worth of a note for Rs. $659\frac{1}{2}$ payable in 18 months, when money lent commands 9 per cent. interest?

(9)—What will be the interest of Rs. 752 for 3 years 5 months and 19 days, at 8 per cent. per annum?

(10)—If Rs. 100 be put at compound interest for 12 years at 6 per cent., how much will the interest differ from the principal?

(11)—If by selling sugar at Rs. 50 per 100 viss I lose 10 per cent. on the purchase price, at what rate must I sell it to gain 8 per cent.?

(12)—A man purchased a paddy field to be laid out in an exact square, and to contain 205,934 cubits, how long was each side?

(13)—Find the cube root of ·000000148877.

N.B.—Any student who could do two-thirds of this paper was entitled to full marks, and those who did less received a proportionate number of marks.

GENERAL GEOGRAPHY.—HISTORY OF INDIA.—*Monday Afternoon.*

(1)—Describe the natural divisions of India, and say something of the inhabitants belonging to each division.

(2)—Prove the roundness of the earth. Reconcile this fact with the apparent testimony of the senses, that the earth is flat.

(3)—Describe the geographical position of Paniput, and the battles which were fought there. Describe the effect of each battle upon subsequent history.

(4)—Describe the circumstances under which Madras, Calcutta, Bombay, Akyab, Moulmein, and Rangoon, became subject to Britain.

(5)—Give a full account of the British possessions in Southern Africa, mentioning the towns, the climate, the products, the people, and the physical aspects.

(6)—Describe the motions of the earth. Explain the reason why the sun appears to move and not the earth.

(7)—Mention the chief rivers of India and of the Indo-Chinese Peninsula, showing (1) the mountains where they rise, (2) the plains they water, (3) the cities they pass, (4) the seas they flow into.

(8)—Write a short life of the Emperor Akbar.

N.B.—Marks will be given for writing and composition as well as for answers.

MENSURATION.—*Tuesday Morning.*

(1)—If the diagonal of a square field be 40 rods, required the area and the length of the side?—*Stilson*, page 194.

(2)—The radius of a certain circle is 5 feet. Required the radius of that circle whose area shall be $9\frac{1}{5}$ times as great?—*Stilson*, page 196.

(3)—Required the area of a triangular field whose sides are 469, 427·8, and 512·8 links?—*Tate*, page 145.

(4)—Required the area of a circular plantation whose circumference is 960 links?—*Tate*, page 153.

(5)—Required the area of a segment, whose area is 90° and radius 9 feet?—*Tate*, page 159.

(6)—How many bricks will be required to build a wall 20 yards long $7\frac{1}{2}$ feet high and 14 inches deep, supposing a brick to be 9 inches long $3\frac{1}{2}$ broad and $2\frac{1}{2}$ deep?—*Smith*, page 173.

(7)—A reservoir is 24 feet and 8 inches long, by 12 feet 9 inches wide, how many cubic feet of water must be drawn off to make the surface sink 1 foot?—*Smith*, page 173.

(8)—Find the area of an ellipse whose diameters are 3 and 2 chains.—*Tate* page 162.

(9)—Draw a plan and find the area of a four-sided field from the following field notes?—*Tate*, page 220

110

370 to A 220 From C to R
280 to C. From B to R
470 to B From A.

(10)—Required the areas of a square and a hexagon, the perimeter of each being 80?—*Tate*, page, 261.

ALGEBRA.—*Tuesday Afternoon.*

(*Junior Section.*)

(1)—From $2x^3-4x^2y-3y^2+6-2x^2-3xy^2-11y^3$ take $3x^3+2x^2y-y^2-3xy^2+x^2+10y^3$?

(2)—Reduce to its simplest form $1-\left\{1-(1-4x)\right\}+\left\{2x-(3-5x)\right\}-\left\{2-(-4+5x)\right\}$

(3)—Simplify $3(a-2x)^2+2(a-2x)(a+2x)+(3x-a)(3x+a)-(2a-3x)^2$

(4)—Divide x^6-2x^3+1 by x^2-2x-1

(5)—Divide $1-ax$ by $1+bx$ to 6 terms.

(6)—Resolve into elementary factors—

(i)—$2(a^3+a^2b+ab^2)-(a^3-b^3)$.

(ii)—$a^3-b^3-3ab(a-b)$.

(iii)—$a^4-b^4+(a^2-b^2)^2-2a^4+2a^2b^2$

(iv)—$2x^3y+5x^2y^2+2xy^3$

Senior Section.

The same as above repeated, and the following questions in addition:—

(7)—Find x in the following equations :—

(i)—$\frac{a}{bx}-\frac{b}{ax}=a^2-b^2$

(ii)—$\frac{1}{ab-ax}+\frac{1}{bc-bx}=\frac{1}{ac-ax}$

(iii)—$\frac{x+4}{3x+5}+1\frac{1}{6}=\frac{3x+8}{2x+3}$

(iv)—$4x-\frac{1}{2}(x-2)-\left[2x-\left(\frac{1}{4}x-\frac{1}{18}\left\{16-\frac{1}{2}(x+4)\right\}\right)\right]=\frac{3}{2}(x+2)$

(8)—Find the Least Common Multiple of $4(a^3-ab^2)$, $12(ab^2+b^3)$, $8(a^3-a^2b)$

(9)—Find the cube root of $x^6-12x^5+54x^4-112x^3108x^2-48x+8$.

Results of the Examination held in February 1873 *by the Officiating Director of Public Instruction.*

Numbers of students	Names of Students	History and geography	Composition and writing.	Arithmetic	Algebra.	Mensuration	Total.	Numbers.	Order of Merit			Total marks received
		50	20	100	50	100	320		Names.		When admitted.	
5	Hpo Htine	23	19	54	19	9	124	25	Shway Ynet		1st April 1871	139
6	Shway Yone	20	18	42	11	3	94	11	Moung Wike		22nd February ,,	138
7	Hpo Htoon	11	12	44	11	3	81	12	Moung Gnaing		22nd February ,,	134
8	Moung Poe	6	9	25		3	43	5	Hpo Htine		1st February ,,	124
9	Moung Ong	14	12	13	7	13	59	15	Moung Doot		22nd February ,,	122
11	Moung Wike	24	20	64	7	23	138	22	Moung Dike		22nd February ,,	120
12	Moung Gnaing	26	20	61		27	134	18	Shway Lin		22nd February ,,	102
13	Moung Mhyin	17	15	11		23	66	29	Bah Oh		1st April ,,	99
15	Moung Doot	13	11	67	4	27	122	6	Shway Yone		1st February ,,	94
16	Moung Thin	15	17	18		3	53	35	Hpo Tsaw		15th April ,,	85
17	Shway Ay	14	13	18		11	56	7	Hpo Htoon		1st February ,,	81
18	Shway Lin	21	15	47		19	102	13	Moung Mhyin		22nd February ,,	66
20	Shway Oh	14	11	7		8	40	9	Moung Ong		1st February ,,	59
21	Htoon Oo	11	10	30		8	59	21	Htoon Oo		15th March ,,	
22	Moung Dike	28	17	45	7	23	120	27	Hpo Tha		1st April ,,	58
23	Shway Chain	20	13	8		3	44	17	Shway Ay		22nd February ,,	56
24	Hpo Gnaing	8	9	18		3	38	16	Moung Thin		22nd February ,,	53
25	Shwy Ynet	31	16	64	5	23	139	34	Hpo Too		15th April ,,	51
26	Bah Yin	17	12	7			36	23	Shway Chain		1st April ,,	44
27	Hpo Tha	16	10	23		9	58	8	Moung Poe		1st February ,,	43
29	Ban Oh	19	11	60		9	99	20	Shway Oh		15th March ,,	
30	Tsan Doon	17	9	14			40	30	Tsan Doon		1st April ,,	40
34	Hpo Too	17	11	12		11	51	24	Hpo Gnaing		1st April ,,	38
35	Hpo Tsaw	24	15	23			85	26	Bah Yin		1st April ,,	36

APPENDIX H.

Letter No. 83-37, and other papers, relating to the establishment of a Medical School in Rangoon.

From the Secretary to the Chief Commissioner, British Burma, to the Officiating Director of Public Instruction, British Burma,—No. 1864-452, dated the 10th October 1872.

I AM directed to forward a copy of a minute by the Chief Commissioner on a proposed High School in Rangoon, dated the 28th September 1872, and to invite your attention to the proposition in paragraph 7 regarding a medical class in connection with the proposed High School; and to request that you will in due course submit an expression of your views.

2. The file of correspondence relating to this subject is herewith forwarded for your information; and I am to request that it may be returned when no longer required.

From the Secretary to the Chief Commissioner, British Burma, to the Officiating Director of Public Instruction, British Burma,—No. 2024-452, dated the 29th October 1872.

WITH reference to paragraphs 6 and 7 of Mr. Eden's minute on a proposed High School in Rangoon, of which a copy was forwarded to you with this office letter No. 1864-452, dated the 10th instant I am directed to forward copies of correspondence as noted in the margin, containing propositions for opening a Medical School in Rangoon, and I am to request that you will favour the Chief Commissioner with an expression of your opinion on the subject.

1.—Letter No 1492-73 of 12th October 1872, from the Deputy Inspector General, Indian Medical Department, Rangoon
2.—Letter from the Civil Surgeon, Rangoon, dated August 1872

From the Civil Surgeon, Rangoon, to the Deputy Inspector-General, Indian Medical Department, Pegu Division,—No.——dated Rangoon, the——August 1872.

WITH reference to your letter No. 1087-72, dated Rangoon, 15th August 1872, informing me that the Chief Commissioner has sanctioned the employment of the vaccinators in this hospital during the monsoon months, and that I should use every means at my disposal to instruct them in the science and practice of medicine, I am aware that numbers of well-educated Burman lads are extremely anxious to be thus instructed, and I would suggest that each district in British Burma should subscribe the sum of Rs. 250 annually towards the support of the school. This sum would be amply sufficient to meet the monthly pay of one student, provide him with books, and contribute towards furnishing scholarships and prizes for the most advanced, well-conducted students, as well as for expenditure in puchasing models, instruments, and other expenses of the school At the onset it will probably not be possible to secure more than from 12 to 20 promising youths, and the majority of these will be from Rangoon and Moulmein; but efforts should be

made to obtain students from all the districts of British Burma, for the reasons that there are great advantages in having practitioners who are natives of a place ;—*first*,.they are personally more popular and their ministrations more acceptable than strangers ; and *secondly*, a native of the country practising, or managing a dispensary near his home, would be contented with the comparatively small salaries now allowed to Native Doctors, whereas strangers whose home is in Bengal become discontented, performing as a general rule their duties in a prefunctory manner, and are always unwilling to remain in Burma on those salaries.

It would be much to their advantage if some of the large towns in each district could be induced to support, from their own funds, students at the school, who, on the completion of their education, would return to practice their profession among their own people. The cost to a town of each student sent with this view would be Rs. 12 a month. Youths who as compounders at dispensaries, jails, &c, have already in some measure become acquainted with medical lore, and with the names and uses of medicines, will commonly form the most eligible students, but it is essentially necessary that each student should have had a fair general education.

The following rules, in the selection of students, would, I think, be useful. The necessary qualifications are—

(1)—Age 16 to 21 years.
(2)—Respectable family.
(3)—To be able to read Burmese fluently and write from dictation, also to be acquainted with the first rules of arithmetic,—addition, subtraction, multiplication and division.

From the date of admission each student will be considered a Government servant, bound to study for three years, and after being admitted into the service as Native Doctors, to serve Government for seven years.

During the three years of study at the school, he will receive a subsistence allowance which, for the first year, will be Rs. 7, for the second Rs. 9, and for the third Rs. 12 monthly.

After completing two years of study, each student will be entitled to one month's leave to visit his home, exclusive of the time required for going and returning, and in like manner, after the whole three years' study is completed, two months' leave of absence will be granted.

After receiving his diploma and becoming a Native Doctor, the pay for seven years will be Rs. 20 a month. After seven years' service, the Native Doctor can either retire from the service, or continue to serve for another seven years on Rs. 25 monthly.

All Native Doctors who know sufficient English to enable them to read and write prescriptions and to prepare monthly returns, will be entitled to a special monthly allowance of Rs. 5 in addition to their pay.

When a Native Doctor by assiduous attention to his professional duties has gained sufficient experience, and by steady good conduct has proved himself worthy of trust and confidence, he will be placed in independent charge of a dispensary, and will receive monthly Rs. 40.

Pensions will be given according to the rules laid down in Government orders for Native Doctors.

There is not the slightest doubt that the country is thirsting for European Medical knowledge, and any experiment in this direction will

be attended with the most complete success, and it is highly desirable that there should be a number of pupils, if not supported by the different districts and towns, paid by a grant from the local Government.

In conclusion, I requst the favour of your applying to the Chief Commissioner for permission to transfer subjects from the jail to the dead-house at the Hospital for the purpose of dissection.

From the Deputy Inspector-General, Indian Medical Departn ent, Pegu Division, to the Secretary to the Chief Commissioner, British Burma,—No. 1408-72, dated the 12th October 1872.

I HAVE the honor in forwarding, for the consideration of the Chief Commissioner, the accompanying letter, No.—dated——August 1872, from the Civil Surgeon, Rangoon, containing a proposed plan for opening a medical School in Rangoon, to at the same time submit a somewhat more detailed scheme than that advocated by Dr. Griffith.

2. The new and large civil dispensary, together with the attached Female Hospital containing a lying-in-ward, appears to afford much facility for the training and intruction of Burmese youths in medical knowledge, and when to this is added the dislike of Bengal Hospital Assistants to serve in Burma, even at the enhanced rate of pay, amounting to 50 per cent., when also it is considered that these men are looked on as foreigners by the people of Burma, who appear moreover to have little short of an innate disregard for all natives of India,—circumstances under which these latter can be seldon or never likely to gain the confidence of the Burmese,—the desirableness of creating the proposed school of medicine will probably be sufficiently apparent.

3. It would appear desirable that the period of instruction should extend over three years, of which during the first the pupil should be attached to a civil dispensary and receive rudimentary but careful instruction from the Civil Surgeon in charge. He should then, subject to passing a preliminary examination, pass into the school for not less than two years.

4. The subject or mode of teaching appears to offer some little difficulty. It should comprise instruction in medicine, surgery, anatomy, ophthalmic surgery, midwifery, forensic medicine, pathology, physiology, materia medica, pharmacy, chemistry, and botany; and might be thus taken up—

Civil Surgeon.—Medicine, ophthalmic surgery, forensic medicine.

A Medical Officer of the Garrison Surgery.—Anatomy, physiology, pathology.

Resident Medical Officer.—Materia medica, pharmacy, chemistry, botany.

There is an objection to employing Medical Officers of the Garrison in the frequency of their removal, and in the possibility of none of them being disposed to undertake the office of teaching. A Principal, with the Civil Surgeon and Resident Medical Officer teaching under him, would be in every way a more efficient, but at the same time a more expensive arrangement.

5. A strength of thirty students steadily kept up would probably in a few years meet the requirements of the Province. These students should be divided in the first instance into an English and a Burmese class, say

fifteen in each, though every effort should be made to increase the former until the entire teaching can be imparted in English. There should be two sessions in the year—one extending from the 1st October to the 31st March, the other from the 1st May to the 31st August. Admissions into the school to be twice yearly, that is at the opening of either session.

6. Preliminary examination prior to admission in the school, in the English class, should consist of ability to read English, to write from dictation, and explain the meaning of words, together with a knowledge of the four first rules in arithmetic and of the rule-of-three ; and the same amount of knowledge in Burmese. In the Burmese class, examination as above in Burmese only. But I venture to repeat that I consider that every endeavour should be made to attract those into the school and service who already know English; and aid in this direction may perhaps be afforded by the many excellent Missionary schools in the province. There should be a weekly class examination and a general examination at the close of each session. Those who pass the final examination to receive a diploma. The best or most deserving student passing out of the school might, perhaps, with advantage, be given a Government reward of (say) Rs. 50.

7. The expense of working the school has to be considered, and it may perhaps be made not greatly to exceed the following estimate :—

Civil Surgeon	Rs.	100
Medical Officer of Garrison	„	100
Resident Medical Officer	„	50
15 Students, English class, at Rs. 7 each ...	„	105
15 Students, Burmese class, at Rs. 6 each ...	„	90
Contingent charges	„	30
Total	Rs. ...	475

Or Rs. 5,760 a year. But the rate of student's pay is, that for the first year, or while attached to a dispensary, it should increase annually: this in the English class during the first and second year in the school, to Rs. 9 and Rs. 10 monthly, and in the Burmese class to Rs. 7 and Rs. 8 monthly. The contingent charge of Rs. 30 a month will probably meet the outlay in the course of the year for models, skeleton plates, or drawings and stationery. But the supply of text-books in Burmese is a subject of difficulty and concern ; the more so, when it is remembered that a committee assembled in Calcutta in 1867 to examine existing Bengali text-books and to offer suggestions for the preparation of new ones of a better kind, and the committee recommended the translation of standard English text-books at an estimated cost of Rs. 80,000. A knowledge of English in the students would render vernacular text-books unnecessary.

8. With reference to inducements to enter the school and service, and in order to secure a fair prospect of success, (for the real study of medicine is laborious and may not prove very popular among the Burmese when fairly tested,) the remuneration, when in possession of a diploma, should not be inferior to that now paid to Bengal Hospital Assistants serving in Burma ; that is, Rs. 30 a month for the first 7 years' service, Rs. 60 a month for the second period of 7 years' service, and Rs. 90 a month after 14 years' service ; and in all cases an addition of Rs. 5 a

month, if qualified in English, and Rs. 10 a month for an independent charge: the above periodic increase of pay being subject to passing an examination at the end of each term of years to ascertain that the Hospital Assistant's professional knowledge has not deteriorated. A pension of Rs. 30 a month, if unfit for further service, after 25 years' service, or a similar unconditional pension after 30 years' service, with the addition of a good service pension at the discretion of Government in notably deserving cases, would perhaps further increase the popularity and efficiency of the school and service.

9. Subjects for the teaching of practical anatomy may possibly by afforded by the jail hospital, while the dead-room at the civil dispensary can be arranged to meet all requirements.

10. In conclusion, I regret the delay which has taken place in submitting this brief outline, since laying Dr. Griffith's letter before the Chief Commissioner on the 11th of last month; but prolonged and severe indisposition has, I may say, up to this day, prevented me giving attention to the subject.

From the Director of Public Instruction, British Burma, to the Secretary to the Chief Commissioner, British Burma,—No. 83-37, dated Rangoon, the 27th January 1873.

No 1864 452, dated 10th October 1872
No 2024-452, dated 10th October 1872

IN ACCORDANCE with the request contained in the letters noted in the margin, I have the honor to submit an expression of my views on the subject of opening a Medical school in Rangoon, in connection with the High school or College to be established.

2. The following scheme is offered with much diffidence, as it is more or less connected with matters in which I have had no personal experience. The papers forwarded to me for guidance were (1) the correspondence which took place in 1868, when the project of a Medical school was first mooted; (2) the scheme recently submitted to your office by Doctor Griffith, the Civil Surgeon; (3) the scheme submitted by Doctor Burn, Deputy Inspector-General, Indian Medical Department. The volume containing the correspondence of 1868 is herewith returned.

3. The objects of the proposed Medical school would probably be two in number—(1) to train up a class of Burmese Medical officers, who shall take the place of the Hospital Assistants now obtained from Bengal; (2) to create a new class of private practitioners, who shall gradually supersede the present race of Native Doctors. I surmise that there is no intention of superseding the Madras Hospital Assistants employed in the Military Department, as these men do not come in contact with the Burmese; and that the Medical school would not for the present aspire to training its scholars up to the grade of Sub-Assistant Surgeon, though this perhaps may be looked forward to eventually.

4. The subjects that will now be brought under discussion may be classified under the following heads:—

I.—The school for training Hospital Assistants—pre-collegiate course.

II.—The Collegiate course in the same school.

III.—Inducements to enter the Medical Service.

IV.—The management and teaching staff.

V.—The school for training private practitioners.

It will be observed that the schemes of Doctor Burn and Doctor Griffith respectively, take no account of the subject last mentioned, but refer exclusively to the subject of the school for Hospital Assistants. The obsolete title of "Native Doctor," employed by Doctor Griffith, is intended to signify Hospital Assistants and not private practitioners.

SCHOOL FOR HOSPITAL ASSISTANTS—PRE-COLLEGIATE COURSE.

Exclusive adoption of the English language recommended.

5. The first point to be decided in planning the school for Hospital Assistants is what should be the language of instruction. In Doctor Griffith's scheme this question is not discussed. In Doctor Burn's scheme, the English language is strongly recommended (see paragraphs 5 and 6); but he would not refuse to entertain a vernacular class, if English-speaking lads could not be secured in sufficient number (see paragraph 5). In the correspondence of 1868, seven professional opinions were in favour of English against two which for different reasons were in favour of the vernacular. The Government of British Burma, in the scheme submitted to the Government of India, decided upon the exclusive adoption of English as the language of instruction.

Unless I am misinformed, Hospital Assistants unacquainted with English cause perpetual trouble to a Civil Surgeon, and are in fact almost useless; they can neither read his prescriptions,—one of the most important parts of their duties,—nor keep the hospital books; and men in independent charge could not prepare returns, submit indents, or correspond with the head of the department. In the Medical schools or Colleges in India a decided preference is shown to candidates acquainted with English, in spite of the fact that the Civil Surgeons who serve in India are generally acquainted with the language of the people; but the Civil Surgeons serving in Burma are almost to a man unacquainted with the Burmese language, and consequently a knowledge of English on the part of the Hospital Assistants appears to be all the more necessary. I propose therefore to lay down an absolute rule that all the pupils in the school for Hospital Assistants should, without any exception, be required to know English.

Pre collegiate course.

6. In Doctor Burn's scheme it is proposed (paragraph 3) that every pupil before joining the Medical school should receive a preliminary training at some Civil Dispensary. This training would coincide with what is called in the Madras Medical College the pre-collegiate course, and the object and character of this training are given in the Madras Code, Section V, paragraph 19. The training is to be given by the Medical officers in charge of the Dispensary. This fact alone necessitates the adoption of English as the language of instruction; for the Medical officers could not teach in Burmese themselves, nor could they teach satisfactorily with the help of an interpreter.

Duration of pro-collegiate course

7. In Doctor Burn's scheme one year is allowed as the time within which the pre-collegiate course should be completed, (see paragraph 3.) But in the Madras Medical College, the course is made to extend over two years, (See Madras Code, Section V, paragraph 49.) As the training to be given in this course would be the same in each case, I am persuaded that the same

amount of time will be necessary, if not even a longer period; I believe that the intellect of the Burmese is less quick and receptive, though possibly more lasting than that of the natives of India.

Examination for admission into pre-collegiate course

8. The next point to settle is the test-examination for admission into the pre-collegiate course. In Doctor Griffith's scheme it is proposed that "each "candidate should be able to read and write "Burmese fluently, and write from dictation; also should be acquainted "with the four first rules of arithmetic." This standard appears to be altogether insufficient; for it takes no account of English, and requires nothing more than a primary education in Burmese; and yet it is plain that in Doctor Griffith's scheme very great importance is attached to the knowledge of English, as he proposes higher pay for officers acquainted with that language.

In Doctor Burn's scheme (paragraph 6) it is suggested "that the "preliminary examination should consist in ability to read English, to "write from dictation, and to explain the meaning of words, together "with a knowledge of the four first rules of arithmetic and the rule-of-"three." When compared with that laid down in the Madras Code, Section V, paragraph 45, even this appears to be considerably below the mark. The standard of examination there given is as follows:—

"*(a.)—English.*—A portion not exceeding 30 lines in length, selected from a "standard English author, will be given as an exercise in dictation. * * * "Candidates will also be examined in the meaning of words and phrases, in gram-"matical construction of sentences, and in grammar generally.

"*Translation.*—Candidates will further be required to translate into English a "short exercise in their own vernacular, and to translate into their own vernacular "a short exercise in English

"*(b.)*—The leading facts of the history of India.

"*(c.)*—The geography of India.

"*(d.)—Arithmetic*—The first four rules of arithmetic, vulgar and decimal fractions.

"*(e.)—Native Language.*—To read and write their own vernacular with "fluency and accuracy."

I suggest that a similar test-examination should be adopted in Burma; as it seems probable that to attempt to train any but well educated men would be a waste of labour, yielding no satisfactory results.

Attendance at an English school during the pre collegiate course

9. I find from the Madras Code, Section V, paragraph 19, that "during the day, or during a portion of "the day, Native Medical pupils will be "required to attend an English school to "prosecute their general education." Probably the same rule would be equally necessary in Burma during the pre-collegiate course, and for the same reason. Assuming this to be the case, I suggest that each medical student be compelled to attend one of the Government High schools, where during one portion of the day he could study in the High school classes, and during the other take lessons at the Civil Dispensary. By continuing his general education at the High school, he would both receive a finish to his English training, and acquire the rudiments of physiology as taught in the High school curriculum. It would be very desirable that such students, prior to their admission into the collegiate medical course, should pass some High school standard, just as in Calcutta the students of the English class for Hospital Assistants are

compelled to pass the University Entrance standard. If English is to be the medium of instruction in the collegiate course, some decisive measure should be adopted to make sure that every youth is master of the language before he enters upon the course of college lectures.

Necessity of boarding establishments for Medical pupils.

10. I think it is very necessary that the Medical students should be boarders, so that they may be placed under entire supervision. A boarding establishment at each of the High schools would greatly increase the efficiency of those schools for purposes both of special and of general training. Burmese students, when left to themselves, cannot be relied on. In 1868, Doctor Cowie, the then Sanitary Commissioner, British Burma, recommended a "dormitory for the resident students." In discussing the means of raising the efficiency of the Agra Medical School, the Principal wrote thus in 1868:—"Another essential "is residence; at present the students lodge anywhere in the city, and "being quite beyond control, are exposed to many temptations." (See Records of Government, N. W. P., Allahabad, 1871, page 251.)

Stipends during the pre-collegiate course.

11. The next point to settle is the amount of stipend to be given during the pre-collegiate course. Doctor Burn in paragraph 7 suggests Rs. 7 per mensem. Doctor Griffith the same. In Madras Rs. 7 are allowed for the first year, and Rs. 8 for the second year, with an additional allowance of free quarters, or a gift of money sufficient to build a hut. (See Madras Code, Section V, paragraph 49). But in Madras the fee for compulsory attendance at some English school—a requirement to which Doctors Burn and Griffith do not allude—is paid by each student out of his monthly stipend. (See Madras Code, Section V, paragraph 19.) In Burma the following arrangement might be made. If each student were allowed gratuitous board at some High school and gratuitous education up to some High school standard, the monthly stipend could be reduced to Rs. 4 for the first year, and Rs. 5 for the second year. Ultimately perhaps stipends might be dispensed with entirely.

Periodical examinations during the pre-collegiate course.

12. I surmise that periodical examinations of students during their pre-collegiate course will be advisable in Burma, on the same plan as that practised in Madras. The following scheme is taken from the Madras Code, Section V, paragraphs 22—25:—

"First examination at the close of six months. *Subjects.*—The sensible properties, "names, uses, and doses of the more common medicines in the dispensary.

"Second examination at the close of twelve months. *Subjects.*—The whole sub-"ject of practical pharmacy and the reading of prescriptions."

"Third examination at the close of eighteen months. *Subjects.*—The pharmacopœia, "and the essentials of minor surgery.

"Fourth examination at the close of the pre-collegiate course. *Subjects.*—Practi-"cal pharmacy, the pharmacopœia, minor surgery, and osteology, *i.e.*, the names "of all the bones in the body and their most marked processes."

One object probably of these periodical examinations is to ascertain, at the close of every six months, whether or no the stipend allowed by Government to each Medical pupil is being wasted.

Collegiate Course.

13. As soon as a young man has passed the periodical examinations of the pre-collegiate course, and has passed what is required of him in some High school standard, he could then be admitted into the final collegiate course, where his studies would be exclusively medical. This course, as suggested by Doctor Burn, should extend over two years at least, as is the case in Madras. It is possible that some youths might require even three year's study before they could pass the final examination. I would suggest that each medical pupil be allowed a second chance, if he fails in his first examination.

Admission into collegiate course

14. In Doctor Griffith's scheme the stipends to be received by the students during their collegiate course, would be Rs. 9 for the first year, and Rs. 12 for the second year. In Doctor Burn's scheme (paragraph 7) Rs. 9 for the first, and Rs. 10 for the second year. Possibly it may be advisable to classify the students according to the results of the periodical examinations during the pre-collegiate course, and to give Rs. 9 for second class students, and Rs. 10 for first class, each to be raised by one rupee in the second year. In Madras there is an additional allowance of free quarters, or money sufficient to build a hut. In Burma this allowance might be paid in the form of gratuitous board and lodging at the High School in Rangoon. I think that residence during the collegiate course would be as necessary as during the preceding course.

Stipends during the collegiate course.

15. As proposed in Doctor Burn's scheme (paragraph 6), periodical quarterly examinations would be necessary during the collegiate course.

Periodical examinations during collegiate course

16. Doctor Burn (in paragraph 6) recommends that the student who passes first in the final examination should receive a Government reward of say Rs. 50. I would suggest as an amendment that this reward be given for the aggregate proficiency displayed in the periodical and final examinations.

Reward for general proficiency.

17. In addition to the prize for general proficiency, I would suggest the expediency of offering prizes for special subjects, each prize to be awarded according to the joint result of the periodical and the final examinations. The names of the prize-winners should be made conspicuous on the walls of the lecture rooms. No means of exciting competition should be neglected

Rewards for special subjects.

18. In Doctor Burn's scheme it is proposed (paragraph 6), that each student should receive a diploma on passing the final examination. But possibly it might be better to withhold the diploma until the passed candidate had served for one full year at some dispensary, and satisfied the Civil Surgeon as to his practical ability in hospital duties. During this time he should receive the full pay of a Hospital Assistant, and the year so spent should count as one year of service if, on the expiry of the term, the Civil Surgeon considered him entitled to a diploma.

Conditions of receiving a diploma

19. Whether or no Medical students should, on receiving a diploma, be bound to the service of Government, in compensation for the labour and expense bestowed on their education, is a question respecting which much could be said on both sides. This question is not discussed in either Dr. Griffith's or Dr. Burn's scheme. At the time when the establishment of a Medical College at Allahabad was under consideration, the following opinion was expressed by Dr. Planck,—

Should Government Service be made compulsory?

"I would not bind the young student on entering the college to any "certain course of life afterwards or to any promise of service under Gov- "ernment in any capacity, because I hold the opinion that a boy does not "know what is best for himself; that it is unjust to fetter the action or "desire of the more mature mind by a promise exacted in youth; that in "matters medical a willing service is at all times the best. If a student "should select to practise his profession entirely for his own advantage "amongst the people of the country, I think he should be permitted to "to do so without hindrance; the Government finding itself sufficiently "comforted and rewarded, and more than compensated for the expen- "diture made on such student's education, by the reflection that "the people, and especially the poor, will share the advantage, truth "combating error in one of its saddest strongholds." (*See* Records of Government, N. W. P., 1871, page 259). This opinion appears to be a sound one; and I think that the exaction of a promise might deter several promising young men from entering the school. When a certificated student has once elected to enter the Medical service, it would be fair to bind him for the first period of seven years' service, and after that allow him to retire if he desired it.

Inducements to enter the Medical Service.

20. Here occurs the very important question as to what inducements it will be necessary for the Government to offer in order to lead a well-educated Burman to choose the Medical service in preference to other and easier callings. The scale of salaries proposed in Dr. Griffith's scheme is that for the first seven years' service the pay shall be Rs. 25 per mensem, and for the next seven years Rs. 30; and that an officer placed in independent charge of a dispensary shall receive Rs. 40 per mensem. In Dr. Burn's scheme (paragraph 8), it is proposed that the remuneration should not be inferior to that now paid to Bengal Hospital Assistants serving in Burma, viz., Rs. 35 per mensem for the first seven years' service, Rs. 65 for the second period of seven years' service, and Rs. 95 after 14 years' service, and to an officer placed in independent charge Rs. 100 a month.

Scale of salaries proposed by Dr. Griffith and Dr Burn, respectively.

21. It appears to me that even this last scale of salaries is below what it will be necessary to offer in order to induce the best-educated Burmese to enter the Medical service. As Doctor Burn remarks in paragraph 8, "the real "study of medicine is laborious, and may not prove very popular among "the Burmese, when fairly tested." I doubt whether the Burmese are "thirsting for European medical knowledge," as Doctor Griffith alleges; and I feel certain that the scale of remuneration proposed by him would

The above scales too low

not attract a single worthy candidate from any part of Burma. A vernacular clerk in a Government office often receives a salary of Rs. 20 and upwards. A cooly, if he wishes, can earn as much. A private practitioner, untrained in Government Medical Colleges, can often earn considerably more. A Burmese clerk in an English office, with an indifferent training, can earn, as soon as he leaves school, from Rs. 50 to Rs. 100 per mensem. It is not likely that a lad after passing the High School curriculum will go through the additional labour of studying medicine, in order to gain at the end of two or three years of toil a very much lower salary than he could have gained without further labour by at once going into a Government or Mercantile office. Nor do I see the justice of paying a professional man, engaged in one of the noblest and most arduous of callings, a lower salary than what is given to office clerks whose attainments are merely general and unprofessional. It would be possible, no doubt, to pick up a few men of very inferior abilities who have not been able to obtain employment hitherto; but it is not likely that backward school boys, who have failed in the general competition with their fellow countrymen, could be converted into efficient Medical officers.

Opinions expressed in 1868.

22. I shall here quote the opinions expressed in 1868 in reference to this very important subject, as it appears to me that the success, or otherwise of a Medical school must depend upon the nature of the inducements held out to young men to enter the Medical service. Among these opinions there is a remarkable unanimity; and I do not think that the last four years have made any very material difference in the position then taken. Dr. Cowie, the then Sanitary Commissioner, writes thus:—"Our assistant vaccinators, who receive Rs. 25 per mensem, "are not satisfied with this more than liberal pay; one after another, "as soon as a certain proficiency in writing and keeping books "has been attained, seek other and more remunerative employ- "ment. The advantages held out to students attached to a college, of "advancement and a pension hereafter who select Government employ, "would no doubt be attractive; but it must not be overlooked that a "demand—and a demand, too, which is steadily increasing—for Burmese "youths, with a knowledge of English, of good character, and of fair "ability, is very great, and will continue to be so for a length of time "to come. The demand far exceeds the supply; and the salaries offered "outstrip anything the Government is likely to grant in the subordinate "Medical Department." Dr. Cooper writes thus:—"It is well known "that most Burmese youths who are well acquainted with the English "language, have little difficulty in getting appointments as writers and "interpreters on salaries varying from Rs. 50 to Rs. 100 monthly." Dr. Nisbet writes thus:—"It appears to me to be clear that the instruc- "tion to be given to our Burmese youths must be conveyed in the lan- "guage of the country, for this simple reason, that such a knowledge "of English as would enable a student to master his profession in that "tongue would qualify him for posts far more remunerative than the "Medical service holds out, unless it be a part of the Government plan "to augment the pay of that service considerably." Dr. Abbey writes thus:—"It is perhaps worthy of consideration whether the service is "likely to overflow with recruits, so long as a native doctor and a

"bazaar peon are on the same footing as to pay, the latter having the "advantage of freedom from work or responsibility. If in India, where "there is a large population and a real struggle for existence, the pecu- "niary starvation has prevented the development of the native Medical "service, I am persuaded that it is likely to have a much greater effect "in Burma with its small area and its scanty but well-to-do population. "Any intelligent Burman youth can provide better for himself." Dr. Parker proposes to make the preliminary examination in general knowledge as easy as possible, because "the advantages held out to Native "Doctors, Apothecaries, or even Sub-Assistant Surgeons are not suffi- "cient to attract the best educated lads." Revd. John E. Marks observes that "the plan of appointing Burman boys as Medical pupils "under the name of Vaccinators has not answered. In 1864 I recom- "mended three of my pupils to Dr. Smith, the then Inspector-General, "and they were entertained at Rs. 25 per mensem as Vaccinators and "general assistants. They did well; but Government would not increase "their pay, and consequently I consented to their leaving their situation, "and they immediately obtained work at Rs. 45, Rs. 60, and Rs. 85 res- "pectively. Nor do I care to recommend any more of my pupils to go in "their stead. The Medical College for Rangoon should offer such advan- "tages as will make it an object of ambition to our best boys: and that "it may be so, Government should hold out sufficient inducements to make "the lads earnest to enter it. The peculiar circumstances of the country "should be taken into consideration. When we can recommend one of "our pupils as fit to go out into life, we can easily get him work at Rs. 50 "or twice that sum. Will our best boys care to go on learning only for "two or three years earning nothing, while many of their school-fellows are "drawing such pay? * * * * I would respectfully submit "that the Medical Colleges of Calcutta, Madras, or other parts of India, "are not in all respects fit models for the proposed one in Rangoon." The other gentlemen whose opinions were asked for in 1868, have not touched upon the question of inducements. All who have touched upon it, unite in affirming that the scale of salaries offered in the Indian Medical Service would be too low to attract worthy candidates.

Scale of salaries proposed.

23. The following scale is, I think, the minimum that could be safely offered, unless the state of the intellectual labour-market becomes greatly changed within the next few years:—For the first seven years Rs. 50 per mensem; for the next seven Rs. 75; for the next seven Rs. 100; for an independent charge Rs. 120. My only fear is that these salaries would be too low; for a taste for the medical profession has yet to be created among the Burmese, and there are many other branches of the Government service much better paid. I consider that none but the very best educated men of the country would be fit to grapple with the difficulties of medical science

Conditions of periodic increase of pay.

24. The periodic increase of pay should, as suggested in Dr. Burn's scheme, paragraph 8, be made conditional on passing an examination at the end of each term of seven years, to ascertain that the knowledge of the Hospital Assistant had not deteriorated.

25. The retiring pension, proposed in Dr. Burn's scheme (paragraph 8), would probably be a sufficient reward for past services, and high enough to induce men to enter the service. He recommends a pension of Rs. 30 per mensem after 25 years' service, if by that time the Medical officer is pronounced to be unfit for further service, and a similar pension unconditionally after 30 years' service, with the additional prospect of a good service pension in certain cases, on the recommendation of Government.

Retiring pension

THE MANAGEMENT AND TEACHING STAFF

26. I believe that the success of a Medical School or College depends chiefly upon the three following conditions:—(1) that the pupils prior to admission shall have received a sound training in general knowledge; (2) that the inducements to young men to enter the Medical service are sufficient to attract worthy candidates; (3) that the staff of teachers is competent to instruct the pupils up to the full measure of their future duties. I have said something on the first two subjects, and I now enter upon the third. In the Medical School at Rangoon it will be necessary to provide teachers both for the English and the Vernacular classes, for I presume that the school for private practitioners will be taught through the vernacular.

The question of the Teaching Staff.

27. In Dr. Griffith's scheme both English and Vernacular classes are contemplated; but no hint whatever is offered as to how or by whom either of them is to be taught. In Dr. Burn's scheme Vernacular as well as English classes are countenanced though not recommended; but no suggestion appears to be made as to how the Vernacular classes could be taught. For the English classes the following staff is proposed by him:—

Staff proposed in Dr Burn's scheme

Civil Surgeon	Rs.	100
Medical Officer of Garrison	„	100
Resident Medical Officer	„	50
Total Rs. ..		250

This mode of supplying a teaching staff out of Medical officers, who happen to be residing on the spot, in preference to the alternative plan of employing an independent staff, would involve, as Dr. Burn acknowledges, a sacrifice of efficiency to economy. I believe, too, the employment of Medical officers attached to regiments is entirely discountenanced and avoided in the Medical Colleges at Madras and Calcutta.

28. Eleven professional opinions were expressed in Burma in 1868, on the utility or otherwise of opening a Medical School or College at Rangoon. Among all these opinions there are only two that contain any suggestion whatever on the subject of the teaching staff, and in both of them it is declared to be impossible to depend upon the services of Medical officers residing in Rangoon. One of these opinions is that given by Dr. Jackson, the then Deputy Inspector-General, Indian Medical Department, according to whom "it would be impossible to open a Medical "College at this station, there not being a sufficient number of Medical "officers to act as Professors." The other opinion is that given by Dr.

Professional opinions in 1868. Dr Jackson and Dr Cowie.

Cowie, the then Sanitary Commissioner, who wrote as follows: "The "Civil Surgeon of Rangoon could not possibly undertake the manage- "ment of the Medical School with his other numerous and increasing "duties; and I speak from experience. He should therefore have "nothing to do with it." Accordingly he proposed an entirely independent staff consisting of four officers. I am not aware that the work of the Civil Surgeon in Rangoon has become less, or the number of local Medical officers greater, since the year 1868.

Staff proposed by the Government of British Burma in 1868.

29. The staff proposed by the Government of British Burma and submitted for sanction to the Government of India, comprised only two officers—a European Principal and a Native Professor—who should both be entirely independent of all other duties whatsoever. No doubt professional opinions were given certifying to the fact that so small a staff would be sufficient to teach the various subjects required in the curriculum; but the only professional opinions which are recorded in the correspondence sent to me, point to an opposite conclusion. The subjects taught to Hospital Assistants in Madras since 1868 are elementary anatomy, materia medica, minor surgery, elements of surgery, elementary pharmacy, elements of medicine, outlines of physiology, practical pharmacy, medicine, clinical medicine, surgery, clinical surgery, midwifery, dissections, hygiene. This curriculum agrees in the main with that laid down by Dr. Burn in paragraph 4, who however adds the important subjects of ophthalmic surgery and forensic medicine. It is hard to think that two men could do justice to so many subjects.

Reference to correspondence in North-Western Provinces, 1868-1871

30. It may be useful to refer to the correspondence which took place in the North-Western Provinces in 1868—71 relative to a project of founding a Medical College at Allahabad. This scheme, like the one for Rangoon, was abandoned on account of its cost, and Sir William Muir was forced in consequence to decline the proffered gift of two lakhs of rupees from the Rajah of Vizianagram. The history of this scheme is published among the records of Government, North-Western Provinces, Second Series, Allahabad, 1871. The two cases are not entirely analogous, as the Medical College at Allahabad was intended to train men up to the grade of Sub-Assistant Surgeon, and not merely to that of Hospital Assistant. This fact, however, is almost counterbalanced by the consideration that the number of local Medical officers, whose services could be utilized, is larger in Allahabad than in Rangoon, and that there are many lectures which students of each grade attend in common. I have assumed throughout this discussion that the training to be given to the Burmese Hospital Assistants in the Medical School at Rangoon should be in all respects as good as that given to students of the same grade in the Medical Colleges at Calcutta and Madras. If the practice of European medicine is to be made a national institution among the people of this province, it appears to be ill-judged economy to have the subject superficially taught.

Rival schemes of Dr. Playfair and Dr. Planck

31. It was intended that the Medical College at Allahabad, as I have assumed will be the case in the school at Rangoon, should contain two departments, —an English and a Vernacular one. For the

teaching of the English classes three different schemes were proposed. The first by Dr. Playfair, the then Principal of the Agra Medical School, who suggested that the Principal and Professors might be elected out of Medical officers residing on the spot, supplemented however by one special Professor of Chemistry. The other two schemes were both offered by Dr. Planck, and both were based upon the opposite principle of employing an independent staff, and not on the plan of utilizing the services of local officers. In the one scheme he proposed a partially independent staff, consisting of a European Principal and a European Professor, whose labours might be supplemented by the services of local officers; in the other he proposed an entirely independent staff, consisting of a European Principal, and four Sub-Assistant Surgeons, trained in India, who should act as Professors. On the comparative merits of these three rival schemes ten professional opinions were expressed in 1868—71, and all three schemes were condemned.

Opinions expressed on the scheme of Dr Playfair

32. Dr. Playfair's scheme was to some extent condemned by himself; he confessed that it was open to two grave objections :—"*first*, that officers with "substantive appointments may not have "sufficient leisure ; *second*, that the being able to teach is only to be "acquired by long practice, and the teacher might be removed to another "station just as he was becoming most useful"—(*see* Records, page 253.) Dr. Murray, Inspector-General of Hospitals, Upper Provinces, advised "that the College should have an independent staff of European Pro-"fessors, and not be dependent on the services of the Civil Surgeon, the "Superintendent of the Central Prison, and Garrison Surgeon, as sug-"gested by Dr. Playfair"—(*see* Records, page 236.) Dr. Irving declared his belief that "any scheme which must owe its success to utilizing any "available Medical officers at the station, whether capable of teaching "or not, can never work well"—(*see* Records, page 238.) Dr. Macnamara observes that "he has not entered on a consideration of Dr. Playfair's "scheme, because he seems to have raised insuperable objections against "it himself"—(*see* Records, page 241.) Dr. Payne says "it is indispen-"sable that the Principal should be a special officer, residing in the College, "and holding no outside appointment. The Chair of Chemistry should "be held also by a special officer"—(*see* Records, page 243.) Dr. Cutcliffe observes that "the stability and success of the institution will depend "on the securing of a staff of competent teachers, men to whom the title "of Professor would be no misnomer"—(*see* Records, page 244.) Dr. Cockburn considers that "the Principal should unquestionably be a specially selected officer, who would devote the whole of his time to the "duties of the post; the Civil Surgeon could never give sufficient time "to the duties. The Professor of Chemistry should also be selected on "account of special qualifications, and should be *ex-officio* Chemical "Examiner to the Government"—(*see* Records, page 246-47.) Dr. Beatson observes that "the staff of such a College should be specially selected, "appropriated, and liberally maintained, with the one object in view, of "affording a finished Medical education within its walls. A College "whose staff it is not intended so to select, cannot be too anxiously "deprecated. To make a Medical Officer into a Professor because he "happens to be on the spot, and his services can be got for a small

" monthly honorarium, is utterly wrong in principle, and can eventuate " in nothing else than a lower standard of professional qualification " among the students who are sent out from it"—(*see* Records, page. 247.) Dr. Christison proposed a separate Principal, and advised that "all the Professors should be selected officers"—(*see* Records, page 249.) Dr. Buckle recommended "a selected Principal who should devote his whole time to " tuition and the interest of the institution, and two Professors, who would " be selected officers." There is not one authority save that of Dr. Playfair himself, in favour of providing the staff entirely out of Medical officers residing on the spot.

Opinions expressed on the first scheme of Dr. Planck

33. The first staff proposed by Dr Planck comprised two special officers,—namely, a European Principal and a European Professor, supplemented by the services of local officers. With the exception of Drs. Payne and Cockburn, who both thought that such a staff might, perhaps, answer on condition that suitable local officers could be found, the rest all pronounced that a staff of three or more special officers would be required. Dr. Christison says that " he cannot think that the " Principal assisted by only one other officer, could efficiently teach so " many and such varied subjects; they would be overworked, and part " of the overwork would consist of teaching subjects which were not con- " genial to them,"—(*see* Records, page 234.) Dr. Murray says, that "the " staff of the College should consist of a Principal and four European " Professors,"—(*see* Records, page 263.) The other authorities all propose a staff of three or more special officers.

Opinions expressed on the alternative scheme of Dr Planck.

34. The alternative scheme proposed by Dr. Planck comprised a staff of four Sub-Assistant Surgeons trained in India under a European Principal. This proposition met with no favour from any one. Dr. Murray says, " it is of vital importance that the Professors should " be English officers. They impart a superior tone to the classes, which " is of great value in after life"—(*see* Records, page 263.) Dr. Christison says, "any plan, by which the Principal should be assisted by a Native " staff only, is open to the objection that the whole influence of the " teaching of European Medical officers would be lost." Dr. Irving says, " he is most decidedly of opinion that, if the Collge is to be a success, all " the teachers of the English students must be regularly educated Euro- " pean practitioners, and not Sub-Assistant Surgeons." The other gentlemen make no direct allusions to this subject, but favour the same opinion by implication, by proposing a staff of European officers.

Staff for Vernacular classes

35. The opinions hitherto quoted all refer to the staff of teachers for the English-speaking classes. In regard to the Vernacular classes all were agreed that nothing less than four lecturers would be sufficient. The staff which the Government of the North-Western Provinces finally submitted for sanction to the Government of India, comprised three special European officers supplemented by the services of local officers, and four Hindustance lecturers; and the total cost of the teaching establishment alone amounted to Rs. 4,300 per mensem.

36. The opinions I have now quoted appear to warrant the four following results :—*first*, that an *independent* staff must be appointed, and that the services of local officers should not be exclusively or even principally relied on. The staff proposed by Dr. Burn runs counter to this principle. *Second*, that the number of special officers should amount to *three at least*, with or without local aid. The staff proposed by the Government of British Burma in 1868 ran counter to this principle. *Third*, that for the English classes it is necessary to employ men trained in Europe, and not men trained in India. *Fourth*, that for the Vernacular classes not less than four lecturers must be provided.

Results to be drawn from the above opinions

37. If these results are true, and are not pronounced to be ill-founded by persons more competent to judge than I am, I beg to suggest the following means of meeting the difficulty. Let ten young men be picked out from among the natives of the province and sent to study medicine at one of the Colleges in Britain. As soon as they will have had time to obtain a medical degree, and to have become thoroughly Anglicized, let the five best be selected on their return to Burma to constitute the staff of the Medical school at Rangoon, and teach all the necessary subjects both to the English and to the Vernacular classes. I should recommend that of the men chosen to be sent to Europe five should be of purely Burmese extraction and five of Chino-Burmese. I should entertain the greatest hopes of the latter though, it is fair that the former should be allowed a chance. Probably the Dublin College would be more suitable than any other in Britain. Each youth should be lodged separately in the charge of some respectable family, in order that the effects of English training on each individual youth might be the more complete. Those five, who on returning to Burma would not be required for the teaching staff, would be of the greatest service in the Medical or Educational Departments or elsewhere.

Proposed expedient for providing a competent staff.

38. Supposing this plan to be adopted, the staff might be constituted as follows :—

Cost of the proposed staff.

Head teacher	...	Rs.	250
Second teacher	...	„	200
Three other teachers	...	„	450
	Total monthly, Rs.	...	900

The cheapest staff proposed for the Medical College at Allahabad,—namely, that proposed by Dr. Playfair,—amounted to Rs. 2,950 per mensem. Each teacher should be allowed the privilege of taking private practice, in order both to increase his income and improve his knowledge. It is hoped that the competition for these five appointments between lads of different races would arouse amongst them a healthy spirit of emulation during their sojourn in Britain. Probably the total cost of each student in Europe would not exceed Rs. 100 per mensem.

39. Supposing such a staff to be established, the Medical officers residing in Rangoon might be asked to organize and supervise the Medical school, and

Supervision of the Medical school.

hold the periodical examinations. The school would be at the same time under the general supervision of the Principal of the High School or College to which it would be attached.

The Medical schools at Agra, Nagpore, and Hydorabad

40. In letter No. 1233, dated Fort William, the 11th December 1867, it was suggested by the Government of India that "the Medical schools at Agra, "Nagpore, and Hyderabad would furnish "the best models for the proposed school in British Burma." In these schools the staff costs from Rs 700 to Rs. 800 per mensem, and consists of a European Medical Officer residing on the spot, who acts as Principal, and three or four Sub-Assistant Surgeons, who are specially employed as lecturers or professors. Such men are certainly well qualified to give lectures in the schools above-mentioned, because they lecture to a large extent in their mother tongue—Hindustanee; but for this very reason they would be wholly unsuitable for a Medical school in Burma. It is doubtful in the first place whether they could lecture efficiently in English to Burmese youths, because such youths would constantly require explanations in their own language In the second place I do not believe they could ever be trusted to lecture in Burmese, even if high premiums were offered them to learn the language. They would never acquire such perfect mastery of the language as would enable them to lecture with fluency and precision upon any subject, much less upon a subject requiring a more than usual power of expression. Even the best educated natives of Burma would be frequently at a loss for terms to express the technical phrases of Medical lore, without frequent reference to the Pali dictionary.

Analogy between schools at Agra and Rangoon.

41. If such a staff were established as I have suggested in paragraph 38, the Medical school at Rangoon would be founded as nearly as possible on the model of the school at Agra, as recommended by the Government of India. Each school would have a Native staff, lecturing to young men of their own race and in their own language, capable also of lecturing in English. There is but one way in which a staff of this description could be provided for the proposed school at Rangoon,—namely, by sending a selected batch of Burman youths to some college out of Burma, where they could study European medicine. The only question is, whether an Indian or a European College is likely to give the best return for the outlay. The plan of sending young men to Calcutta has already been tried and failed; and the opinions quoted in paragraph 34 are entirely in favour of a European training. I think no one can doubt that while an Indian training would have a corrupting influence in the character of the Burmese, a training at a European College would raise them to such a level as would enable them to become the instructors of their countrymen.

School for Private Practitioners.

Question of language

42. I regard it as a matter of primary importance that the Burmese language should be the medium of instruction in the school for private practitioners. In every country there is a large class of men who can take up any useful calling and pursue it with the greatest ability, provided they are not

required to know any other language except their own. In every self-governed country the different professions are largely stocked with men of this class, and some of the ablest men in each profession belong to this category. But in conquered countries there is a perpetual danger that the door of admission into the learned professions will be open to none but those who have succeeded in acquiring the language of the conquerors. Such an arrangement is both unjust and impolitic. It is not every man who has the gift of acquiring languages; but it is quite possible that men who happen to be devoid of this peculiar gift may possess other kinds of gifts equally useful and in an equal or even a greater degree. Such men should have every opportunity afforded them of embracing the Medical or any other profession. I anticipate, it would be found on trial that these men constitute the majority of the Burmese population, and that the men trained in the Vernacular branch of the Medical school would surpass their compeers in the English branch, provided the same opportunities were placed within their reach.

Training of the two Branches analogous in all respects.

43. I recommend that the system pursued in the Vernacular branch should be in all respects analogous to that proposed for the English branch, the details of which have been set forth in paragraphs 6—20. The course of studies and the examinations should be the same in every respect excepting only in the matter of language; the stipendiary allowances, the boarding arrangements, and the Government prizes, should be the same for both. Let each section receive an equal degree of attention and patronage from the Government, and it will soon be decided by competition which section is the most successful.

Preparation of Vernacular text-books

44. The preparation of Vernacular text books would be a matter of considerable difficulty, but not I think insurmountable. Dr. Burn has observed (in paragraph 7) that a Committee, assembled in Calcutta in 1867, to examine existing Bengali text-books and offer suggestions for the preparation of new ones of a better kind, found that the translation of Standard English text-books would cost Rs. 80,000. A cheaper method has, however, been practised, and apparently with entire success in the Medical school at Hyderabad, where the English lectures delivered by the Residency Surgeon are translated word for word into Hindustance by the Native staff. If a staff, such as I have suggested in paragraph 38, should be established in the school at Rangoon, the difficulty of preparing text books would be still less; for the Professors, after lecturing in English, could give the very same lecture over again in Burmese; and it might be made part of their duties to prepare the Burmese versions for the press, and thus to lay the foundation of a Vernacular Medical literature.

Medical phraseology.

45. In the Medical school at Hyderabad the Medical phraseology is given in Latin and Greek words transliterated into Hindustanee. Bishop Bigandet, whose opinion was consulted in 1868, considered that it would be almost impossible to teach Medical science through the Burmese language, because a Professor would be compelled, on account of its poverty, "to have recourse to such a number of English, Latin, and Greek terms, that his language would become an unintellgible jargon." This remark appears to assume that the teachers would be Europeans unacquainted

with the Pali language. This language could supply a large part, if not the whole, of the requisite phrascology, and Pali terms would become much more easily naturalized in the Burmese language, than words transliterated from the classical languages of Europe. There is already a considerable sprinkling of Pali terms in the book language of the Burmese; and there is no reason why the stock should not be increased to the extent found to be necessary.

Supersession of present race of Native Doctors.

46. In order to facilitate the supersession of the present race of Native Doctors by the new class, whom it is proposed to create, I suggest that every means be adopted to induce the sons of the present practitioners to become students at the Medical school. If they attended a Government school at an early age, their minds would not be fettered by traditional prejudices. On obtaining a diploma from the Medical school, they could return to their native place, where they would succeed to their father's practice. Ignorance would thus be attacked in its very stronghold and without encountering the opposition of men with interests at stake.

Establishment of new practitioners

47. In order to give a man his first start in private practice, it might be advisable to provide him for a year or two with the necessary drugs, and with a small subsistence allowance in case of poverty. I think he would have less difficulty in winning the confidence of the people if he kept his medicines and practised his profession at his own private dwelling, than if he were placed in charge of a public dispensary connected with the Government.

APPENDIX I.

Statistical Returns of Government and Aided Institutions.

Statistical Return of the Rangoon Training School, Male Department.

NAME OF INSTITUTION			NUMBER OF PUPILS ON THE ROLLS AT THE END OF THE YEAR 1872-73				Average daily attendance	Average number of pupils on the rolls monthly	NUMBER OF PUPILS STUDYING IN EACH LANGUAGE AT THE CLOSE OF THE YEAR 1872-73						Monthly rate of schooling fee	RECEIPTS.									CHARGES				ANNUAL COST OF EDUCATING EACH PUPIL
	Locality	When established	Burmese	Karens	Others.	Total			English	Burmese.	Karens					From Government	Proceeds of endowment.	Local rate of assessment	Subscriptions and donations	Fines, fees, &c	Sale of books.	Other source	Total.	Current.	Extraordinary	Total	Excess of receipts over charges	Excess of charges over receipts.	Total cost.	Cost to Government.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Rangoon Training School.	Canal Street	1871	54	3	7	64	59 11	62 08							:	Rs 15,691 0-0	:	:	:	:	:	:	Rs 15,691-0-0	Rs 13,084-0-0	Rs 1,602-14-6	Rs 15,691 0 0	:	:	Rs. 251-0-0	Rs 251-0-0

N B—If the totals in columns 23 and 26 do not agree, the difference must appear either in columns 27 or 28 as the case may be—the cause should be briefly stated in the column of Remarks.
The entries in column 29 must be found by dividing the entries in column 26 by the entries in column 9.
The entries in column 30 by dividing those in column 16 by those in column 9
Attach memorandums of 6 and 22, entering (1) the various races included and the number of each, and (2) the various sources of receipt, distinguishing from cash contributions the estimated value of contributions in kind.

EDUCATION 2.—*General Statement of Educational Institutions in the Province of British Burma, in the year* 1872-73.

CLASS OF INSTITUTIONS.	GOVERNMENT INSTITUTIONS.											
					TEACHERS.		INCOME.			NUMBER OF PERSONS INSTRUCTED IN		
	Number.	Number of students on rolls.	Average daily attendance.	Average age.	Christians	Others.	Public funds.	Fees.	Total.	English.	Vernacular.	General.
Colleges.												
Arts	..	..	..	..	..	..	..	..	..	..	..	..
Professional	..	..	..	..	..	..	..	..	..	..	..	..
Schools.												
Higher	2	234	190	..	8	7	13,381	4,521	17,902	284	277	..
Middle	4	318	172	..	7	9	15,315	2,425	17,740	171	171	..
Lower	..	..	..	..	..	..	..	..	..	..	..	..
Girls' Schools.												
Higher	..	..	..	..	..	..	..	..	..	..	..	..
Middle	..	..	..	..	..	..	..	..	..	..	..	..
Lower	..	..	..	..	..	..	..	..	..	..	..	..
Normal Schools.												
For Masters	1	62	59	..	2	2	15,691	98	15,789	..	..	..
For Mistresses ..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL..	7	514	421	..	17	18	44,387	6,946	51,431	455	448	..

EDUCATION 2.—*(Concluded.)*

CLASS OF INSTITUTIONS.	PRIVATE INSTITUTIONS AIDED.												Grand Total, schools.	Grand Total, average attendance.	Grand Total of pupils on the rolls.	Proportion of attendance to population.
	CLASS.					Average attendance daily.	INCOME.			NUMBER OF PERSONS INSTRUCTED IN						
	Burmese.	Karens.	Mahomedans	Others.	Total		From Endowment.	From Fees	From Government.	English	Vernacular.	General.				
Colleges.																
Arts	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Professional	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Schools.																
Highe	122	3	.	290	415	341	..	13,699	9,000	415	217	..	3	341	422	..
Middle	535	40	.	539	1,114	927	..	11,920	10,140	1,021	526	..	10	927	1,028	..
Lower	..	..	..	..	..	..	..	..	.	..	..	..	..	..	..	..
Girls' Schools.																
Higher	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Middle	168	22	..	337	527	462	..	10,944	6,100	356	191	..	6	462	505	.
Lower	..	..	..	.	.	..	..	..	..	..	..	..	..	..	..	.
Normal Schools																
For Masters	2	240	.	..	242	194	..	92	3,300	86	155	..	3	194	209	.
For Mistresses	.	.	.	.	..	..	..	..	.	..	.	.	..	..	..	.
TOTAL.	827	305	.	1,166	2,298	1,924	..	36,655	28,540	1,878	1,089	..	22	1,924	2,164	..

SCIENTIFIC AND LITERARY.—1.—*Scientific and Literary Societies.*

Names.	Object.	Income.				Number of Visitors				Registered or not.	When established.
		From Government.	Endowments.	Subscriptions.	Total.	Males.	Females.	Juvenile.	Total.		
Rangoon Literary Society	Mental culture by means of lectures, debating classes, a library, reading-room, &c.	Rs. 2,500 special building grant. Rs. 300 annual grant-in-aid.		Rs. 1,770 subscriptions. Rs. 133-4 Other miscellaneous receipts.	Rs. 4,693-4-0.	939, averaging 3 per diem.			939, averaging 3 per diem.	Not registered.	1857

Statistical Return of Aided Schools of the Higher Class for the year ending 31st March 1873.

1	2	3	4	5	6	7	8	9	10	10 A	10 B	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
			Number of Pupils on the Rolls at the end of the year.						Number of Pupils studying in each language at the close of the year.				Receipts during the year.								Charges incurred during the year.					Annual cost of Educating each Pupil.	
Name of Institution.	Locality.	When established.	Burmese.	Karen.	Others.	Total.	Average number of pupils attending daily.	Average number of pupils on the rolls monthly.	English.	Burmese.	Karen.	Monthly rate or rates of fee.	From Government.	Proceeds Endowment	Subscriptions and donations, &c.	Fees and fines, &c.		Total.			Current.	Extraordinary.	Total.	Excess of receipts over charges.	Excess of charges over receipts.	Total cost.	Cost to Government.
												Rs.			Rs. A. P.	Rs. A. P.		Rs. A. P.			Rs. A. P.		Rs. A. P.	Rs. A. P.		Rs. A. P.	Rs. A. P.
Diocesan School	Rangoon	1864	..	..	12	62	53	55	62	..	..	8 & 6	2,000	..	..	3,122 0 0		5,346 0 0			5,035 0 0	..	5,035 0 0	61 0 0	..	90 6 2	35 14 4
St John's College.	Ditto.	1864	122	3	92	217	168	227	217	217	..	2, 1½ & 1	4,000	..	432 8 0	2,332 0 0		10,446 1 9			9,619 14 10	350	9,969 14 10	476 2 11	..	43 14 8	17 9 11
Town School.	Moulmein.	1864	..	..	136	136	120	140	136	..	..	6, 4 & 3	3,000	..	306 9 0	8,245 6 0		11,551 15 0			10,018 10 0	1,400	11,418 10 0	133 5 0	..	81 8 11	21 6 10
Total ..			122	3	290	415	341	422	415	217	..		9,000	..	739 1 0	13,699 6 0		27,344 0 9			24,973 8 10	1,750	26,423 8 10	670 7 11	..	215 13 9	74 15 1

Statistical Return of Government Schools of the Higher Class for the year ending 31st March 1873.

1	2	3	4	5	6	8	9	10	10 A	10 B	10 C	10 D	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
NAME OF INSTITUTION.	Locality.	When established.	NUMBER OF PUPILS ON THE ROLLS AT THE END OF THE YEAR.				Average number of pupils attending daily.	Average number of pupils on the rolls monthly.	NUMBER OF PUPILS STUDYING IN EACH LANGUAGE AT THE CLOSE OF THE YEAR.					Monthly rate or rates of fee.	RECEIPTS DURING THE YEAR.							CHARGES INCURRED DURING THE YEAR.			Excess of receipts over charges.	Excess of charges over receipts.	ANNUAL COST OF EDUCATING EACH PUPIL.	
			Burmese.	Karens.	Others.	Total.			English.	Burmese.	Karens.				From Government.	Proceeds of endowment.	Subscriptions and donations, &c.	Fees and fines, &c.	Total.			Current.	Extraordinary.	Total.			Total cost.	Cost to Government.
													Rs.	Rs.			Rs.	Rs. A. P.				Rs. A. P.		Rs. A. P.			Rs. A. P.	Rs. A. P.
Government School ...	Akyab.	1846	184	..	17	201	123	151	201	194	..	..	..	2	7,608	..	..	2,451	10,149 8 0			10,149 8 0	..	10,149 8 0	3,238	..	67 4 6	50 15 9
Ditto ...	Moulmein.	1873	51	..	32	83	67	83	83	83	..	..	..	2	5,683	..	..	2,070	7,795 3 0			7,795 3 0	..	7,795 3 0	..	..	93 14 0	68 7 7
TOTAL ...			235	..	49	284	190	234	284	277	..	..	..		13,381	..	..	4,521	17,944 13 3			17,944 13 3	..	17,944 13 3	3,238	..	161 2 6	119 7 4

m

Statistical Return of Government Schools of the Middle Class for the year ending 31st March 1873.

1	2	3	4	5	6	7	8	9	10	10 A	10 B	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
NAME OF INSTITUTION.	Locality.	When established.	NUMBER OF PUPILS ON THE ROLLS AT THE END OF THE YEAR.				Average number of pupils attending daily.	Average number of pupils on the rolls monthly	NUMBER OF PUPILS STUDYING IN EACH LANGUAGE AT THE CLOSE OF THE YEAR.			Monthly rate or rates of fee	RECEIPTS DURING THE YEAR.								CHARGES INCURRED DURING THE YEAR.			Excess of receipts over charges	Excess of charges over receipts	ANNUAL COST OF EDUCATING EACH PUPIL.	
			Burmese.	Karens	Others	Total.			English.	Burmese.	Karens.		From Government.		Proceeds of endowment.	Subscriptions & donations, &c	Fees and Fines, &c		Total.		Current.	Extraordinary.	Total.			Total cost.	Cost to Government.
													Rs. A. P				Rs. A. P		Rs A P		Rs. A P		Rs A P			Rs A.P	Rs. A P.
Govt. School ..	Kyouk-phyoo..	1837	26	.	13	39	52	68	39	39	..	1	3,521 13 8		..	..	795 2 4		4,317 0 0		4,317 0 0	.	4,317 0 0	..	..	62 9 0	51 0 0
Ditto ..	Prome.	1866	41	.	11	52	44	53	52	52	..	1	3,866 8 0		..	..	576 0 0		4,442 8 0		4,442 8 0	.	4,442 8 0	..	..	83 6 10	72 9 3
Ditto ..	Mergui.	1871	18	..	17	35	36	48	35	35	..	1	3,939 0 0		..	..	505 0 0		4,457 8 0		4,457 8 0	..	4,457 8 0	.	..	94 15 2	82 1
Ditto ..	Shwè-gyeen..	1871	25	2	18	45	40	49	45	45	..	1	3,988 4 0		..	..	549 0 0		4,707 4 0		4,707 4 0	.	4,707 4 0	..	..	96 1 0	81 6 3
Total..			110	2	59	171	172	218	171	171	..	...	15,315 9 8		..	..	2,425 2 4		17,924 4 0		17,924 4 0	..	17,924 4 0	..	..	337 0 0	287

Statistical Return of Aided Schools of the Middle Class for the year ending 31st March 1873.

1	2	3	4	5	6	7	8	9	10	10 A	10 B	11
NAME OF INSTITUTION	Locality	When established	NUMBER OF PUPILS ON THE ROLLS AT THE END OF THE YEAR				Average number of pupils attending daily	Average number of pupils on the rolls monthly	NUMBER OF PUPILS STUDYING IN EACH LANGUAGE AT THE CLOSE OF THE YEAR.			Monthly rate or rates of fee
			Burmese	Karens	Others.	Total			English	Burmese	Karens	
St Paul s School	Rangoon	1860	68	.	208	276	260	270	276		..	Rs 2
St Patrick s School	Moulmein	1842	32	.	142	174	160	170	174	32		Re 1 to Rs. 3
St. Peter s School .	Bassein	1861	21	26	37	84	71	84	20	28		Rs 2
Roman Catholic School	Toungoo	1866	34	14	31	79	57	68	65	59	..	Re 1
Town School	Ramree	1867	24	..	11	35	30	35	35	35		
Town School .	Tavoy .	1868	23	.	15	38	27	35	38			As 4 8, 10, 12 and 1 Re
Mr Sandys School	Rangoon	1868	125	.	25	150	130	130	150	140		Re 1 to Rs 2
Moungan Anglo Vernacular School	Moulmein	1871	120	..	24	144	93	116	144	144		,, 1
S P G School	Henzada	1867	41	.	25	66	52	66	66	66		Rs 2, 1-8, & Re 1
Ditto School .	Thayetmyo	1868	47		21	68	47	54	53	22		8 As to 1 Re
Total			535	40	539	1,114	927	1,028	1,021	526		

Statistical Return of Aided Schools of the Middle Class.—(Continued.)

1	2	3	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
NAME OF INSTITUTION.	Locality.	When established.	RECEIPTS DURING THE YEAR.								CHARGES INCURRED DURING THE YEAR.			Excess of receipts over charges	Excess of charges over receipts.	ANNUAL COST OF EDUCATING EACH PUPIL	
			From Government	Proceeds of endowment.	Subscriptions and donations, &c.		Fees and dues, &c.		Total.		Current.	Extraordinary	Total.			Total cost.	Cost to Government.
			Rs.		Rs. A. P.		Rs A. P		Rs A. P.		Rs. A. P	Rs. A. P	Rs A P.	Rs. A.P	Rs A. P	Rs A.P	Rs A.P.
St. Paul's School ..	Rangoon.	1860	2,000	..	..		4,300 0 0		6,300 0 0		6,100 0 0	370 0 0	6,470 0 0	..	170 0 0	22 15 0	7 4 0
St. Patrick's School ..	Moulmein	1842	1,500	..	..		2,548 0 0		4,148 0 0		3,420 0 0	1,601 0 0	5,021 0 0	..	873 0 0	28 13 7	8 9 6
St Peter's School ..	Bassein ..	1861	1,000	..	..		635 0 0		5,143 0 0		4,873 0 0	270 0 0	5,143 0 0	.	..	61 3 6	11 14 6
Roman Cathohc School	Toungoo ..	1866	1,000	..	883 13 8		427 8 0		2,571 7 0		2,571 0 0	..	2,571 0 0	0 7 0	..	37 12 8	14 11 3
Town School ..	Ramree ..	1867	600	..	600 0 0		.		1,200 0 0		600 0 0	600 0 0	1,200 0 0	..	..	34 3 0	17 1 0
Town School ..	Tavoy ..	1868	200	..	75 12 0		262 8 0		538 4 0		378 14 0	156 1 0	534 15 0	3 5 0	..	15 4 6	5 11 5
Mr. Sandys' School	Rangoon..	1868	1,080	..	136 0 0		1,444 0 0		2,660 0 0		2,460 0 0	200 0 0	2,660 0 0	..	..	20 7 4	8 4 11
Moungan Anglo-Vernacular School .	Moulmein	1871	1,200	.	..		1,225 8 0		2,425 8 0		1,972 5 0	453 3 0	2,425 8 0	..	..	20 13 1	10 4 9
S P G School ..	Henzada .	1867	960	...	..		827 8 0		1,815 8 0		1,879 0 0	..	1,879 0 0	..	63 8 0	28 7 6	14 8 8
Ditto School ..	Thayetmyo	1868	600		400 0 0		250 0 0		1,250 0 0		1,141 0 0	50 0 0	1,190 0 0	60 0 0	..	22 0 0	11 1 9
Total..	..	..	10,140	..	2,095 9 8		11,920 0 0		28,051 12 0		25,394 3 0	3,700 4 0	29,094 7 0	63 5 0	1,106 8 0	292 0 2	109 7 9

Statistical Return of Aided Normal Schools for the year ending 31st March 1873.

1	2	3	4	5	6	7	8	9	10	10 A	10 B	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Name of Institution.	Locality.	When established.	Number of Pupils on the Rolls at the end of the year.				Average number of pupils attending daily.	Average number of pupils on the rolls monthly.	Number of Pupils studying in each language at the close of the year.			Monthly rate or rates of fee.	Receipts during the year.								Charges incurred during the year.			Excess of receipts over charges.	Excess of charges over receipts.	Annual cost of Educating each Pupil.	
			Burmese.	Karen.	Others.	Total.			English.	Burmese.	Karen.		From Government.	Proceeds of endowment.	Subscriptions and donations, &c.		Fees and fines, &c.		Total.		Current.	Extraordinary.	Total.			Total cost.	Cost to Government.
Karen Normal Industrial.	Bassein	1861	2	129	..	131	92	102	76	5	29	..	Rs A P. 2,000 0 0	..	Rs A. P. 4,274 5 5		RsAP ..		Rs. A. P 7,307 6 3		Rs. A. P. 7,135 11 7	RsAP ..	Rs. A. P. 7,135 11 7	Rs. A. P. 171 7 8	..	Rs. A. P. 69 15 4	Rs. A.P. 19 9 8
Karen Normal.	Henzada.	1850	..	64	..	64	59	60	..	..	64	..	1,000 0 0	..	1,601 0 2		92 9 3		2,693 9 5		1,896 9 3	797-0-2	2,693 9 5	..	..	29 12 7	15 10 0
Ditto.	Moulmein	1843	..	47	..	47	43	47	10	20	47	..	300 5 8	..	582 10 3		..		882 15 11		882 15 11	..	882 15 11	..	..	18 12 7	6 6 2
Total ..			2	240	..	242	194	209	86	25	130	..	3,300 5 8	..	6,457 15 10		92 9 3		10,883 15 7		9,915 4 9	797-0-2	10,712 4 11	171 7 8	..	118 8 6	41 9 10

Statistical Return of Aided Female Schools for the year ending 31st March 1873.

1	2	3	4	5	6	7	8	9	10	10A	10B	10C	10D	11
NAME OF INSTITUTION.	Locality	When established	NUMBER OF PUPILS ON THE ROLLS AT THE END OF THE YEAR				Average number of pupils attending daily	Average number of pupils on the rolls monthly	NUMBER OF PUPILS STUDYING IN EACH LANGUAGE AT THE CLOSE OF THE YEAR					Monthly rate or rates of fee
			Burmese	Karens	Others	Total			English	Burmese	Karens			
St John's School	Rangoon	1862	31	20	120	171	160	164	123	15				Rs 2 to 3
St Joseph's School	Moulmein	1847			123	123	118	123	123					,, 3 to 6
St Mary's S P G Girls School	Rangoon	1866	39		37	76	52	71	37	40				Re 1
Morton Lane Girls School	Moulmein	1867	98	2	1	101	78	91	17	101				As 2, 8 & 1 Re
Diocesan Girls' School	Rangoon	1864			39	39	37	39	39					Rs 6 to 8
Church of England Orphanage	Moulmein	1837			17	17	17	17	17					
TOTAL			168	22	337	527	462	505	356	191				

Statistical Return of Aided Female Schools.—(Concluded.)

1	2	3	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
NAME OF INSTITUTION.	Locality.	When established.	RECEIPTS DURING THE YEAR.								CHARGES INCURRED DURING THE YEAR.					ANNUAL COST OF EDUCATING EACH PUPIL.	
			From Government.	Proceeds of endowment.	Subscriptions and donations, &c.		Fees and fines, &c.		Total.		Current.	Extraordinary	Total.	Excess of receipts over charges.	Excess of charges over receipts.	Total cost.	Cost to Government.
					Rs. A. P.		Rs A. P		Rs A. P.		Rs. A. P.	Rs. A. P.	Rs. A. P	Rs. A. P.	Rs.	Rs. A. P.	Rs. A. P.
St. John's School	Rangoon	1862	1,500	..	1,110 0 0		4,800 0 0		7,310 0 0		6,970 0 0	300 0 0	7,270 0 0	42 0 0	..	43 0 0	9 2 4
St. Joseph's School . . .	Moulmein.	1847	1,500	..	140 0 0		3,684 0 0		5,304 0 0		6,020 0 0	1,001 0 0	7,021 0 0	..	1,217	57 1 9	12 3 3
St. Mary's S. P G. Girls' School ..	Rangoon ..	1866	1,200	..	290 0 0		113 0 0		3,603 0 0		3,417 0 0	150 0 0	3,567 0 0	36 0 0	..	50 3 10	16 14 5
Morton Lane Girls' School ..	Moulmein.	1867	600	..	1,816 12 5		135 13 0		3,471 0 5		3,348 10 9	38 6 3	3,387 1 0	83 15 5	..	71 6 4	12 11 10
Diocesan Girls' School	Rangoon ..	1864	1,000	..	..		2,212 0 0		3,364 0 0		3,569 0 0	..	3,569 0 0	45 0 0	..	90 5 7	25 4 11
Church of England Orphanage ..	Moulmein.	1837	300	..	2,227 0 0		..		2,577 0 0		2,006 4 0	300 0 0	2,306 4 0	270 12 0	..	135 0 0	17 0 0
TOTAL ..	..	..	6,100	..	5,583 12 5		10,944 13 0		26,129 0 5		25,330 14 9	1,789 6 3	27,120 5 0	477 11 5	1,217	447 1 6	93 4 9